WORLD CALL

A Message from Kagawa

A representative of WORLD CALL, Mr. R. D. McCoy, recently interviewed Dr. Toyohiko Kagawa in Tokyo. Dr. Kagawa stated that he remembers WORLD CALL, and sends the following message to its readers:

"In the Orient it is very dark. We feel like we were back at the beginning of the fourth century of the Christian Era. Satan has been released again, and the world is swayed by his power rather than by the Spirit of the Lord.

"But somehow we have great hope in Jesus Christ. Today young men are willing to listen to the gospel of Christ, as are also farmers and the laboring classes.

"Japan feels her isolation, and it is very lonesome. But the spirit of Christ can remedy this, so we must preach the gospel without fear. Missionaries are welcomed, and if they preach the gospel of the Love of God no hindrance will be put in their way.

"I am particularly thankful to the Churches of Christ in America for sending Miss Trout to help us advance the Kingdom of God."

March, 1938

Price 15 Cents

World Call

VOLUME XX MARCH, 1938 No. 3

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Circulation Corner

Clark R. Gilbert, of Bartlesville, Oklahoma, writes that a few months ago a friend presented him with a gift subscription to WORLD CALL. He reports that he has been reading the magazine with increased interest each month. He enjoyed particularly Dr. Crain's discussion in the December issue of the resolutions passed at the Columbus convention.

The One Hundred Point Program for 1938 of the Austin Boulevard Christian Church, Oak Park, Illinois, includes as one of the goals the securing of ten new subscriptions for WORLD CALL.

"We have only nine members in our woman's Christian missionary society, and have no church building nor preacher," writes Mrs. Ella Cavitt, of Mt. Sterling, Iowa, when sending in *four* WORLD CALL subscriptions for her church.

I don't believe there has been a nicer WORLD CALL cover than the one on the December, 1937 issue in a long time.

MRS. JULES QUERTINMONT.

Shreveport, Louisiana.

We all are so proud of WORLD CALL. When visitors who read English call, that is always one paper that we are proud to place in their hands. We know they will see nothing there that we would be embarrassed to explain, which is not always true of some of the very best of our American magazines.

LETA MAY BROWN.

Jubbulpore, C.P., India.

Circulation Record

With the circulation of WORLD CALL reaching a high mark of 34,183 for December, 1937, there is cause for much rejoicing as that figure for paid subscriptions has not been reached since November, 1929.

1937 Index Ready

The Index for Volume XIX is now ready and may be secured by writing the publication office. Program builders will find such an index invaluable. Bound volumes, including the index, may be had for $3.00 a volume. Every church library should have bound volumes of WORLD CALL from the year 1919 down to the present time.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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The Threshold

Our Cover

On our cover page this month we reproduce a recent photograph of Dr. Toyohiko Kagawa, Miss Jessie M. Trout (center), and Mrs. R. A. Doan, taken by R. D. McCoy who writes our World Journey Letter from Japan in this issue. Miss Trout and Mrs. Doan are explaining to Dr. Kagawa the course of the letter as he holds a recent issue of WORLD CALL in his hand. Dr. Kagawa recalled his visit to the WORLD CALL offices in Indianapolis in January, 1936, and through Mr. McCoy he sends to our readers the message which appears with the cover picture.

By permission of *The Missionary Herald* we reprint below the poem "Tears", which recently appeared in that journal. The poem, together with the special message to the readers of WORLD CALL, throws tragic light upon the experiences through which this great world Christian is passing. The poem follows:

TEARS

By TOYOHIKO KAGAWA

Ah tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why do ye come again to dwell with me?

At midnight, dawn, midday
Ye come; nor wait your coming nor delay;
Nay fearless, with what scorn
Ye picture China by my brothers torn.

Your scorn I must accept,
But I'm no coward; pray heed ere more I've wept;
I love Japan so fair
And China, too; this war I cannot bear.

"Is there no other way?"
Thus do I search my soul all day
Nor ever reach a goal;
I live, but only as a phantom soul.

Like Christ who bore our sins upon the cross
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.

Ah tears! Unbidden tears!
Long separated we,
Alas has come another day
When ye must dwell with me.

Scholarship for Ministerial Students

The Disciples Divinity House of the University of Chicago announces that a number of very generous scholarships for ministerial students will be available for the year 1938-1939. These scholarships are for college graduates who desire to study in the Divinity School of the University and in the House. The stipend is $425, payable monthly from October 1 to June 15. This covers necessary expenses for single men living in the House. Graduates of all Disciple Colleges are among those who have received these scholarships, and the number applying for admission increases each year. Several have already applied for next year. The awards will be made April first. Application should be made to E. S. Ames, Dean, 1156 East 57th Street, Chicago, Illinois.

Peace Play Contest

A first prize of $200.00 is being offered by the Religious Drama Council for the best one-act play on the subject of Peace. The other awards will be: second prize, $100.00, donated by Samuel French; third prize, $50.00, offered by the Religious Drama Council; and fourth prize, a bronze medal, donated by Samuel French.

The contest is to open March 1, 1938, and close on July 1, 1938. The plays must be suitable for production in churches by children, young people or adults. The playing time must not exceed one hour. The judges will be chosen from leaders in the professional theater, educational drama and peace organizations. The prize winning play will be submitted to Samuel French for an offer of publication. For further information and a copy of the rules, address: Religious Drama Council, 71 West 23rd St., New York City.

World Christianity

World Christianity, a digest, has entered upon its second year as a quarterly in the familiar digest form and size, dealing mainly with conditions confronting Christianity's world service in our day. The current number devoted a quarter of its 128 pages to eleven articles on "Christianity and The Sino-Japanese Conflict." The office of publication is at 140 South Dearborn Street, Chicago. Subscriptions are $1.00 a year. WORLD CALL is one of two hundred exchanges from which articles are selected.

World Horizons

World Horizons is the challenging title of an attractive new magazine in the young people's field published at Wellesley, Massachusetts. Two issues have come from the press—January and February. The covers are especially attractive, the paper is of good quality and the magazine is intelligently edited. Included in the contents are poetry, fiction, biography, travel articles, book reviews, social studies, articles on photography, folklore, art, science and vocational guidance. The magazine hopes to meet the need for a journal in the home and school field "devoted whole-heartedly to the interests of young people." Each issue is to have "a dominant note" to be found in every article. The announcement is made that "because of its fundamental policy of youth betterment *World Horizons* will never carry any advertisement or reading matter that in any way will run counter to the best interests of young people." There is a field for such a magazine and we believe *World Horizons* will serve that field well.

Convention to Denver

Decision has been reached to hold the 1938 International Convention of Disciples of Christ in Denver, Colorado. The convention will open on Sunday, September 11, and will close Friday, September 16. Dr. F. D. Kershner, president of the convention and chairman of the program committee, is being aided in the work of planning the program by C. B. Tupper, acting chairman of the committee and vice-president of the convention. Dr. Kershner has been seriously ill but is now improving rapidly.

Red Cross Appeal for China

Mr. Alexander Paul, secretary of the United Society, has issued an appeal to all Disciple churches to aid in the Red Cross campaign for a million dollars for relief of Chinese civilians. The society is making no appeal at the present time on behalf of its own work in China. Contributions should go directly to the Red Cross.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*
L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey, Mrs. W. F. Rothenburger, James A. Crain, C. E. Lemmon, Edgar De Witt Jones

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The Outlook for Missions

THERE confronts the Christian movement today the very real danger that Christians of the West may assume that the difficulties in the way of the foreign missionary program are such that it must be greatly restricted if not altogether abandoned. For any who may be even momentarily hospitable to such a mood we suggest the consideration of the thesis of the article by J. Barbee Robertson in this issue of WORLD CALL. That thesis is that Christians possess a world outlook and a continuing world philosophy and that they must *plan for the centuries.*

American Christians are understandably concerned with the effect of the devastating struggle in China upon the work which the church has established and nurtured through long and painful years. It is not easy for the Disciples of Christ, for example, to contemplate the sudden destruction of their splendid hospital at Nantung without raising a question as to the worth of it all and an inquiry as to the future of it all. To fail to raise such questions would be both unnatural and unwise. It would be equally unwise to assume that the tragic events in China render invalid the case for Christian missions.

The Need Will Remain

IT IS too early to reach any decision as to manner of rebuilding the stricken work in China; but it is not too early to agree that the work must be rebuilt and to make inquiry as to needs which are likely to be most compelling when that rebuilding process becomes possible. It is commendable that the departments of Oriental missions and of financial resources of The United Christian Missionary Society are thus early asking the China Mission to view all of its work with this question in mind. Concerning the need for Christian service and for the Christian gospel in the Orient when once the present strife is over, there can be no real disagreement. One of the most convincing statements of conviction in this connection is that made recently by Doctor Francis Wei. This noted Chinese educator has declared:

"If China loses, and I hope she does not, she will need Christianity as never before to give her courage and hope to enable her to live her life under the heels of an aggressor. If China wins, and I hope she does, she will need Christianity as never before to keep her from trusting in her new found might. In Japan it was secularization, industrialization, militarization. What Japan is, China may become."

Adapting Mission Policies

THERE was apparent at the recent meeting of the North American Missionary Conference in Toronto a disposition to face the future of missions in the Orient cooperatively and without preconceived notions as to a hard and fast program. Especially thought-provoking was an address by Dr. J. W. Decker of the Northern Baptist board on "Changes in Mission Policy Growing Out of the Far Eastern Situation." Speaking to this group of foreign missions executives all of whom face similar problems, Dr. Decker included in an impressive list of suggestions the following:

We must work together.

We must keep our planning flexible and responsive to conditions as we meet them.

We must be careful now to resist the temptation to sacrifice the national leadership in the Church.

We must in China take advantage in the interior of the dispersion of the highly trained workers and leaders from the cities.

We must give full expression to the humanitarian impulses of Christianity.

We must not neglect Japan.

The Church must translate its testimony into deeds of mercy.

The Brotherhood Dinner

ELSEWHERE in this issue we carry the announcement of the Brotherhood Dinner on March 24. On that evening tens of thousands of Disciples of Christ in hundreds of churches will meet for an evening devoted to fellowship and to the consideration of their common ideals, purposes, plans and their work around the world. Such a meeting cannot do other than result in great good to the participating members, churches and that larger fellowship which we have come to call "the brotherhood." It must, of course, sound no narrow note of an excluding sectarianism. There must be no cheap appeal to a little loyalty, but, rather a call to the Disciples to accept a worthy place in the larger Christian movement of which they are a part, and apart from which they might easily become both trivial and pathetic. Let March 24 be an evening of larger loyalties.

The beach at Bolenge. On Mr. Yocum's trip 13 years ago the boat trip from here to Ntondo, the nearest Baptist station, required three days. Recently he drove there between breakfast and lunch.

After Thirteen Years

By C. M. YOCUM*

"MAMMA, it is not loose morals, nor stealing, nor killing that is destroying our young people today; it is their love of money."

These words were spoken to one of our missionaries at Wema, Belgian Congo, by a discerning school boy. Background which sets this accusation forth in clearer light is furnished by Emory Ross, who wrote, "Never before in the history of the world has so primitive a people, in so large an area, had the full weight of so advanced a civilization put upon them in so short a time. . . . The western world found Africa desirable, pronounced her necessary, and proceeded to take her in a way no continent had ever been taken, to force her culture in a way no great human mass had ever before been dealt with. The result is unique, and at present altogether confused. It is not wholly bad; it undoubtedly is not wholly good."

One of the things one notes after an absence of thirteen years from the Belgian Congo is the intensified desire of the people for material possessions, the effect, doubtless, of the impact of modern commerce with its mines producing diamonds, radium, gold, and its plantations growing palm nuts, coffee, cotton. The Congo native was always a born trader; this instinct has been quickened and his yearning for things intensified. The Belgian franc has displaced the brass rod as a medium of exchange, and the churches in the villages amid Congo's matchless forests face the advance of materialism which makes it ever more difficult to teach the truth that a man's value in the Kingdom of God is not measured by the abundance of his possessions.

Everywhere one notices the marks of the advance of commerce, with results, as already hinted, that contain much of good. Thirteen years ago the only automobiles I rode in in Congo were a taxi in Leopoldville, the present capital, and another one from Coquilhatville to Eala, government botanical gardens three or four miles distant. Today there is a good auto road from Coquilhatville through Bolenge and on south for eighty miles to the nearest American Baptist mission station, and the Commissaire of the District of Juappa told me only last night that within five years a road will be completed connecting Mondombe, Wema, Monieka, Coquilhatville and Bolenge, all our stations except Lotumbe. This road will be approximately 600 miles in length and will reduce the time required to travel from Bolenge to Mondombe from 10 days to three days. Many other roads have been completed and others are under construction. One, doubtless, will connect Lotumbe with the road south from Bolenge. The day we left Monieka by boat for the trip up the Juappa, Miss Martha Bateman left on her bicycle to go to Lotumbe, there to join Misses Stober and Musgrave in a bicycle trip across country to Bolenge to attend the conference there. At Leopoldville I saw fifteen Chevrolet trucks ready for delivery to purchasers.

Thirteen years ago we spent ten days traveling on a Congo steamer from Leopoldville to Bolenge. Last December I covered the same distance in three hours by plane at a cost less than Herbert Smith spent for boat travel for the same journey one month earlier, and I had thrown in the spectacle of a herd of elephants far below lumbering off toward the forest, the only wild elephants I have ever seen.

A Congo Medical Student

* Executive secretary, department of India and Africa missions of the United Society, who is now visiting Africa in the interest of the work.

Thirteen years ago it took us seven weeks to go from Belgium to Bolenge; this time I did it in five days and the cost was less than was the cost in 1924.

On December 10 H. Gray Russell, W. H. Edwards and Frederick Rowe and I drove from Bolenge to Ntondo, our nearest American Baptist station, covering the distance between breakfast and lunch. We spent the afternoon and night there and returned home next morning. Three days were formerly required by boat for travel only. The evening we were in Ntondo, Dr. Westcott, an amateur radio operator, got into communication with an amateur in Washington, D. C. The Washington operator called the home of Dr. Barger at our request and invited Miss Eoto Russell to drive over to his home. Miss Russell is the older daughter of Mr. and Mrs. H. Gray Russell and is in school in Washington. She and Ben Barger gladly accepted the invitation and at six o'clock Washington time, midnight Congo time, we began a conversation with them which lasted forty minutes and most of the time we heard each other perfectly. Modern science, commerce and government have greatly improved transporation and communication in Congoland. Commerce, too, has brought in cheap rubber soled shoes, effective armour in the fight with hook-work and jiggers, and cheap cloth for a light, sensible covering for bare, black bodies which in the nude were perfect targets for sharp shooting mosquitoes and tsetse flies carrying death dealing malaria and sleeping sickness germs.

But lest anyone think that I mean to say that all Congolese are now neatly and completely dressed, may I hasten to add that there are still many evidences of nondescript European cast off clothing. For instance I saw a man just yesterday whose only article of clothing was a sleeveless sweater turned upside down and worn as a pair of shorts (very short), a piece of vine serving effectively as a belt; and then, of course, in the Wema Area, which we are now entering, there are many who wear nothing at all; whose only adornments are beads and cicatrice marks.

But these are material changes effected by commerce and government, and I must not fail to add that in my judgment the quality of government agents, especially those of the rank and file, has been greatly improved. The higher officials have long been of a commendable type. And the government agents are more and more bringing their families with them, making for contentment and stability.

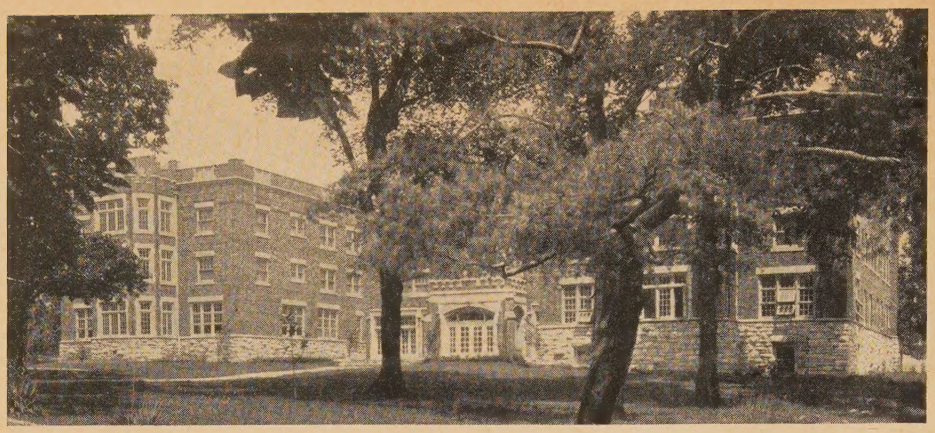
Goldie Alumbaugh and hospital staff at Wema.

Are there other improvements? There are, and they are quite as striking. In 1925 we had 13,000 Christians; today we have a few short of 50,000. Ours is today the largest Protestant body in Congo. Other missions have been here longer and others have more missionaries, but ours has been the most prolific evangelistically. But are the members more intelligent or better Christians? I thing there is remarkable improvement in this regard also. The Christian body is more intelligent and is under greatly improved native leadership. Thirteen years ago we had no Congo Christian Institute, called I.C.C. in Congo. I think President Roosevelt got his alphabetical idea from our Congo Mission. The school was inaugurated south of Bolenge October 14, 1928, as the result of the survey which was the purpose of my former visit here. One hundred and eighty-two students have been enrolled in its regular courses in the nine years of its history; ninety-one have been graduated and ten others have completed special courses. The present student body numbers seventy-one, thirty-eight men and thirty-three women. In addition there is a school for the children of students, thirty kiddies, attractive in ebony, being enrolled. You see most of the students are young married couples, there being mighty few single youth out here.

This splendid institution is providing a much more thoroughly trained native leadership for our work. As a result we in America need to become acquainted with some new native names representing a new generation of excellent ability and training. Mbowina Matthew of Lotumbe, of the class of '31, is the young man who invented the wooden slate easily procurable in any native village, erasable by means of rough leaves with sand-paper-like surface, also procurable near any school. A government official praised Matthew extravagantly for his ingenuity. Mpengo Thomas, prize penman; Bongelembo Nathanial, excellent tailor and possessor of a large repertoire of native fables and proverbs usable to good effect in preaching, teaching and in private conversation; Bosela Pierre; and Elengembe Joseph, all I.C.C. graduates are now members of the faculty of their Alma Mater. Samuel Litele, once a boss carpenter, is now director of religious education for our entire mission. Mpoku Anoka is associate pastor of the Bolenge church. Bofale Anoka, son-in-law of Mark Njoji, is superintendent of schools at Bolenge. Itofe Isaka is a teacher at Boende, district capital near Wema. Bokomboji Pierre is pastor at Coquilhatville, and Ntange Timoteo is pastor at Mondombe. These are but a few of the I.C.C. graduates who are rapidly fitting into responsible positions and are lifting the level of the Christian group. Two of the I.C.C. graduates are Christian chiefs in their villages and are making good records and several are in commercial positions.

One of the graduates who was made chief of a number of villages sought another I.C.C. graduate for his

(Continued on page 27)



Missouri Hall, Christian College, Columbia, Missouri

Christian's New President

By C. E. LEMMON*

JAMES C. MILLER became president of Christian College on February 1 as the successor of Eugene S. Briggs, who has recently gone to Phillips University. He comes back to the school where, until two and one-half years ago, he had served for seven years as dean of the faculty and one semester as acting president. The whole constituency of the college rejoices because of the return of an old friend and a trusted leader.

Dr. Miller is still in his early forties and has had a notable career in the field of education. He was graduated with a Bachelor of Science in Education from the Warrensburg State Teachers College in this state and received both his master's and doctor's degrees in education from the University of Missouri. His doctor's dissertation was on the subject of "Orientation of College Freshmen," and we are told that subsequent students of the subject lean heavily on Dr. Miller's material because the originality of research and its sound conclusions. Even before receiving his doctor's degree he was brought by President Edgar D. Lee to the faculty of Christian as dean. For a time he was associated with Dr. Floyd Reeves in a survey of Disciple Colleges for the Board of Education. While at Christian College he organized a faculty project in vocational education which has been widely used throughout the country. He is the author of many magazine articles and pamphlets on Junior College education for young women.

Besides his work at Christian College he has served as special instructor in the summer sessions of the University of Missouri in the field of elementary curricula. Since leaving Christian two and one-half years ago he has been dean of the faculty of Northwest State Teachers College, where he had been an outstanding leader in college training of public school teachers, having a special interest in elementary and high school curricula.

Dr. Miller has been a member of the Missouri Educational Commission and the Board of Education of the Disciples of Christ. He was an elder in the First Christian Church in Columbia.

Christian College is in its eighty-seventh year. It was founded in 1851 by James Shannon, D. Pat Henderson and T. M. Allen. Shannon was president of the University of Missouri, having come from Bacon College, the pioneer school of the Disciples in Kentucky. Christian College was the first women's college to be granted a charter by the state legislature of Missouri and is thus the oldest Junior College for women west of the Mississippi River. It has had many distinguished leaders. J. K. Rogers was president for a period of twenty years; W. D. Oldham followed with a long administration; Mrs. Luella St. Clair Moss has been connected with the college as president and president emeritus since 1893; Edgar D. Lee served for thirteen years; and Dr. Briggs for a little more than two years.

Dr. J. C. Miller, New President of Christian College

* Dr. Lemmon is pastor of First Christian Church, Columbia, Missouri, a trustee of Christian College and a contributing editor of WORLD CALL.

Brotherhood Dinner—March 24

THE Disciples of Christ constitute one of the major Protestant communions. The development of a brotherhood consciousness is important to further the growth. By an increasing sense of cohesiveness we can become a greater force in the advancement of the Kingdom of God. By a more vital awareness of being a part of a great brotherhood, every local church can be strengthened.

With such a motive, the Brotherhood Dinner is proposed. The plan is for every church in the brotherhood to have a dinner March 24. On the same evening all the churches of our brotherhood, from coast to coast and around the world, would be joined together in this rich fellowship.

This Brotherhood Dinner can be a happy, helpful and joyous event. Every participant will sense anew the mission of the Disciples of Christ, their accomplishments and possibilities of the future; and out of this fellowship will come an appreciation of our people, a determination to move forward, and a deeper devotion to the church. As each church shares its life in this fellowship with every other church, increased strength and vitality for every participating church will result. Every church is urged to join in this occasion, thus helping others and self in Christian service. Power will come from this enlarged vision.

THE PROGRAM

The suggestion is offered that all churches have practically identical programs. Plans have been sent to the leaders of all churches. Such questions will be discussed as, "Who Are Disciples of Christ?" "What Have Disciples of Christ Accomplished?" "What is the Answer of Disciples of Christ to the Challenge of Today?"

An important feature of the program will be the exchange of greetings between churches in this land and around the world. Every church will want to be assembled in one of these dinners to receive the inspiration from these greetings from various churches in the brotherhood and from all sections of brotherhood life. It is hoped that every church will be a sender and a receiver of greetings. What a fellowship!

On such an occasion of joy and enthusiasm it is believed that every one will be anxious to do something for the advancement of the world causes of the brotherhood. With such a conviction and the recognition of need for advance in the work of these causes, it is suggested that each person make a gift in appreciation for the advancement of Christ's work through the brotherhood. *A birthday gift is suggested—that is, a certain amount for each year of a person's age.* In other words, ask each person to select one of the following amounts for each year of his age:

One cent per year,
Five cents per year,
Ten cents per year,
Twenty-five cents per year.

There are great possibilities for Disciples of Christ in this program of greetings, appreciation, looking forward and giving.

SUGGESTED PROCEDURE

Decide to have a Brotherhood Dinner and make it a major event in the life of your church.

Appoint working committees that are representative of the men, women and young people of your church.

Organize every group in the church's life for securing attendance at the Brotherhood Dinner.

The Brotherhood Dinner can be made a great event in the life of the Disciples of Christ. Every church participating will not only be benefited but will add to the greatness of the undertaking. Each church is asked to plan immediately for full participation in the Brotherhood Dinner on March 24.

The Missionary Movement and the Changing Social Order

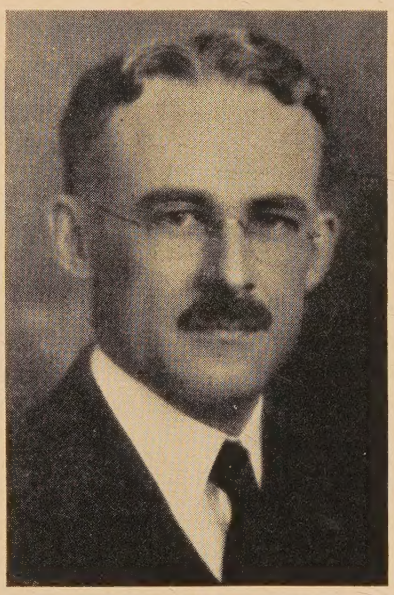
By SAMUEL McCREA CAVERT*

TEN years ago—or even five—my approach to this question was very different from what it is today. Not different in basic convictions but decidedly different in perspective and emphasis. If the changed outlook were something which had happened merely to myself it would be of slight significance; it is worth bringing into this address only because, as I believe, it is characteristic of a general trend.

I

In the first place, our thinking about the social function of the Church is less sociological and more theological and evangelistic.

The reason for this change in emphasis is not far to seek. It is because we live in a very different social environment than we were living in a few years ago. No longer are we able to think in terms of a rosy social idealism which by easy evolutionary stages will usher in something like a Christian world.



Dr. Samuel McCrea Cavert

The contrast is vividly illustrated by the difference in atmosphere between the Stockholm Conference on Christian Life and Work in 1925 and the Oxford Conference on the same subject in 1937. At Stockholm the delegates, with the exception of a few continental Europeans, were sure that in a generation or so war could be abolished, social injustice eliminated, and a kingdom of love and peace established. At Oxford that idealistic mood had yielded to one of tragic realism in the face of the catastrophic storms that were sweeping through the world. At Stockholm the gospel was interpreted as meaning "Roll up your sleeves, get busy and build a Christian world." Oxford saw that such a message is no "gospel"—no good news—at all. Oxford realized that the Church has good news for men only if it can show them that behind their striving there is a Sovereign God who wills a new world and who in Jesus Christ has mediated more than human insight and more than human power for its achievement.

During the years between Stockholm and Oxford great rivals of the Christian conception of Reality, of man and his destiny, had claimed the allegiance of millions. Communism, fascism and national socialism have announced new "gospels" which repudiate cardinal truths of the Christian gospel. New gods are being proclaimed—the Absolute State, the Absolute Race, the Absolute Class.

In the face of such an irrepressible conflict the issue is not merely whether the Church can effect certain needed social changes but whether it has a world view capable of standing against the un-Christian world views which are now being inculcated with all the ardor of a missionary crusade.

We are driven back, therefore, to rethinking what the gospel was which triumphed over the Roman Empire. One thing is sure—it was not merely a set of social ideals, however exalted. What then gave the gospel its power was not just a vision of a new ideal but a revelation of the nature of the ultimately *real.*

This means that there is little use in the Church's talking about social programs unless it can show men a social goal which is rooted in the nature of reality. The world today is a confusing welter of rival programs just because men have no common world-view, no common interpretation of the meaning and end of life—in short, no common theology. The one "social service" of transcendent importance is to lead men into a deeper conviction of the reality of God as Christ has made him known.

II

In the second place, our thinking today is less centered in immediate "practical" reforms and more centered in the development of Christian social attitudes.

Not that we are unconcerned with action. Far otherwise. The fulfilment of even our primary task of teaching men to believe in God, in this era of chaos and frustration and suffering, can never be effected by a proclamation of words alone. It must be a proclamation of deeds. But the great deed is to produce a more socially-minded citizen than secular movements can produce. *The Church must demonstrate that its faith in God as revealed in Christ results in a keener sensitiveness to social need, a deeper social passion and a greater spirit of sacrifice for social welfare than any other force in the world.*

This is a sobering reflection which must send all Christians to their knees in penitence and self-examination. When we see men daily living on the edge of starvation and in constant economic insecurity, how are we to speak to them of faith in a God of justice and love? When we see men robbed of hope and broken in spirit by unemployment, how are we to persuade them that they are free personalities made for noble living as children of God? How

* Dr. Cavert is secretary of the Federal Council of Churches.

—unless those who are in the Church give unmistakable evidence of having come, through their fellowship with Christ, to identify themselves with his compassion for all mankind and his concern for justice and brotherliness in all human relations?

The Church which is to call men to Christian faith and help them cling to it in spite of all the forces that tend to destroy it must therefore inspire its members to the kind of social action which will reveal the Holy Spirit as at work in the world through them. To do this, as the Oxford report on economics insists, lays on the Church a twofold responsibility as a teacher. It must, in the first place, teach Christians "to bear witness to their faith within the existing economic order" in which their lives are set. It must also teach them "to test all economic institutions in the light of their understanding of God's will."

At least a partial illustration of what this double duty involves may be seen in a concrete matter which is very close to the missionary enterprise—the present conflict in the Far East. What would it mean to fulfil the first aspect of our duty—that of bearing witness to our faith within the existing order? There are many proposals on which Christians are divided because of the limitations of their knowledge as to what technical means will effectively secure the end of peace and justice. But there is one thing which is too clear to admit of doubt—viz., That Christians have an obligation to be a channel for the love of Christ toward those who suffer most from the conflict. Yet even this elemental task is not yet being discharged in any measure adequate to bear a convincing witness. One wonders what opportunity Christian missions will have in China a decade hence if in the day of its direst need the Christians of America have not manifested toward the Chinese more of the compassion of Christ.

Beyond this simple but unfulfilled duty toward the Far East lies the Church's larger obligation of stimulating its members to test the whole economic and international order, which has resulted in the present crisis, by the mind of Christ. This means that the Church must stir an active discontent with a situation in which, in a world that has enough material resources for all its inhabitants, any people is left without its just share, discontent also with a political situation in which any people that feels itself justly entitled to a better share has no way of securing attention to its need except by resort to plunder and violence. One wonders what opportunity Christian missions will have in Japan a decade hence if the record has to remain that the Christians of America were too indifferent to economic justice between nations to do anything to secure a real consideration of Japan's problem.

The illustration which we have just used may also help us to define what we mean when we speak of "social action" by "the Church." It is primarily church members, not the Church in its corporate capacity, which must do the *acting*. The Church through its worship and teaching, conducted chiefly by ministers and other professional leaders, must stir the conscience, sensitize the spirit and clarify the goal. But it is Christians in the daily life of the world who alone can effect the needed changes. We merely confuse the issue if we assume that clergymen as clergymen, or missionaries as missionaries, have any competence to decide what concrete means will actually secure the desired objectives. And we must frankly admit that men of practical affairs are justified in their impatience with easy clerical pronouncements as to what Christianity requires in terms of specific measures of social action.

Let us assume that the layman is as devoted as the minister to the Christian goal, or will become as devoted when he sees what the minister sees. Then let then unite—first in the local parish, then on a community-wide scale, on a national scale and also on a world scale—in patient study of the ways of reaching their common goal.

III

In the third place, our thought about the social and economic environment is becoming more Church-centered.

Instead of thinking vaguely about society-at-large, we are realizing more fully that the Church is ITSELF a society and that its supreme opportunity is to be in itself a truly *Christian* society. To bring the Churches as they actually *are* nearer to the level of the true Church of Christ is the highest strategy for changing the economic and social environment. As was said at Oxford again and again, "Let the Church be the Church." Let the Church, that is to say, be the kind of community to which the Gospel of Christ necessarily commits it—a community transcending ordinary divisions of nation, race and class—and thereby demonstrate to an unbelieving world that there really is a fellowship in Christ which binds men into a higher unity than the secular world can produce.

In a world of nationalism gone mad, let the Church be the Church. Not merely a national but a supernational fellowship, conscious of being one Body of Christ throughout the world.

In a world of racial tension and conflict, let the Church be the Church. Not a Church of Aryans but of men who know that in Christ there is neither Jew nor German, American nor Mongolian, White nor Negro.

In a world of growing class-consciousness and strife, let the Church *be* the *Church*. Not a one-class institution, as so many of our local churches are, but a fellowship in which superficial social distinctions have disappeared in the presence of the God who is the Creator and Father of all.

It is the glory of the missionary movement that it has made it possible for the Church to be this kind of a Church—a universal community of men of every nation, race and class. For it is the missionary impulse which has carried the gospel of Christ around the world and planted the Church of Christ among the most diverse peoples. Now that missions have made such a Church a possibility, it is our task to make it a reality.

In The Heart of Zacatecas

By ORA LEIGH SHEPHERD*

ALL morning the train wound its way up and up and still higher into the state of Zacatecas, Mexico. I was on my way from Aguascalientes to visit Miss Florine Cantrell and the rural work in which she is engaged at Nogales. As our train climbed up to an altitude of 8,010 feet, the trees became scarce in long stretches of barren country with rocky slopes always in view. Once in a while the train stopped at a little cluster of adobe huts, a few passengers left and others got on. Jutting out from the track occasionally were spurs which made steel pathways up to the mines and smelters perched on the mountain sides.

The little town of Fresnillo was the pre-arranged meeting place for Miss Cantrell and myself, and when I stepped from the train at noon, she was on hand to greet me and lead the way to the vehicle in which we were to ride forty miles to our destination. Just prior to my visit, the only mode of travel from the railroad to Nogales was by horseback or on a burro, but when the government commenced construction of a dam further distant in the interior, there was created a need for a public conveyance which makes the trip each day. This *camione* (bus) is an ancient automobile which bounces and lurches its way over the treeless plain, across cactus dotted desert, flinty rock, gullies and hollows.

Nogales is a mile distant from the route traveled by the *camione,* but because I had a suitcase with me, the driver consented to drive up to the very door of Miss Cantrell's home. This little building of adobe bricks with thatched roof was formerly a storehouse for grain. Now, with the addition of a fireplace, windows, partitions and cement floor, it is a modest but comfortable little house with living room, bedroom and kitchen.

In Mexico, the term ranch denotes a little village of farmers who go out daily to till their fields and tend their flocks. The land is part of that expropriated by the government a few years ago from the hacienda owners and sold in little plots to the common people. Living on the Nogales ranch are about seventy-five or eighty persons, most of them members or relatives of the Perez family, of which elderly Don Nabor and his wife, Donna Apolonia, are the acknowledged heads.

Don Nabor and Donna Apolonia Perez, heads of the large Perez family at Nogales.

Very soon after my arrival, Don Nabor called to utter, with gracious courtesy and welcome, the Spanish words which mean, "The ranch is yours and I am at your service." Later on, each of the grown sons and daughters called to greet the "visitor who had come from so far away." Though my inability to speak Spanish was a handicap to conversation, I had willing and capable interpreters in Miss Cantrell and Mrs. Huegel, who had come up from Mexico City with her seven-year-old son, John Edward, for a visit.

John Edward served too in this capacity one morning, turning Miss Aurora's descriptions into English and my questions into Spanish. Under the guidance of Miss Aurora Moran, a young Mexican woman trained in mission work and assisting Miss Cantrell in a Daily Bible school project, the children on the ranch had reproduced a miniature setting of Jesus' boyhood, using a little stream for the Jordan River and the Sea of Galilee, with Bethlehem, Nazareth and Jerusalem built of adobe bricks.

The teaching of Miss Cantrell and the two young women temporarily assisting her is the only instruction which the children receive, as there is no school within a distance of many miles. These youngsters, even the very little ones, have their duties and responsibilities in the home and the fields, looking after the babies, carrying water, tending the flocks of goats and sheep, helping harvest the crop of beans, gathering wood upon the mountainside.

* Mrs. Shepherd is executive secretary of missionary organizations for the United Christian Missionary Society.

The Nogales ranch; church at right

The Sunday School at Nogales

The life of the adults is one of continual toil, as they endeavor to satisfy their simple needs by the sale at a distant market of their crops of beans and corn, grown so laboriously almost entirely by hand, with little or no machinery and by methods that have not changed in long generations. But economic necessity and its attendant toil have not crowded out of their lives such values as courtesy, kindness and true hospitality. They have both time and inclination for friendship and for fun. I wonder if anyone ever had such a birthday fete as was held in honor of Miss Cantrell by these friends who so deeply appreciate her service and influence among them. And when have I ever had a more enjoyable party given for me than the feast of delicious *enchiladas* and *atole!*

The church holds central place in the life of this little community and its building has been constructed with care and pride of adobe bricks, as all the other ranch buildings are, but the church has a tiled roof. Its one room has whitewashed walls, and dirt floor, with a raised platform at one end on which stands a plain pulpit. A little table for communion and offerings, wooden benches with backs and coal oil lamps on wooden brackets comprise the furnishings.

On Sunday evening the entire community gathered in this little room and listened as Marcelino Medina preached earnestly upon the text, "If a man die, shall he live again?" How shall I find words to tell of that experience which so deeply moved me, the observance of the Lord's Supper? The reverent silences, the sound of unaccompanied voices in song, the responsive readings of scripture passages, the earnest prayers for the loaf and for the cup, the partaking of the emblems, the long period of praise and intercession on our knees, then the hush as one by one we filed out into the chill and darkness of the night.

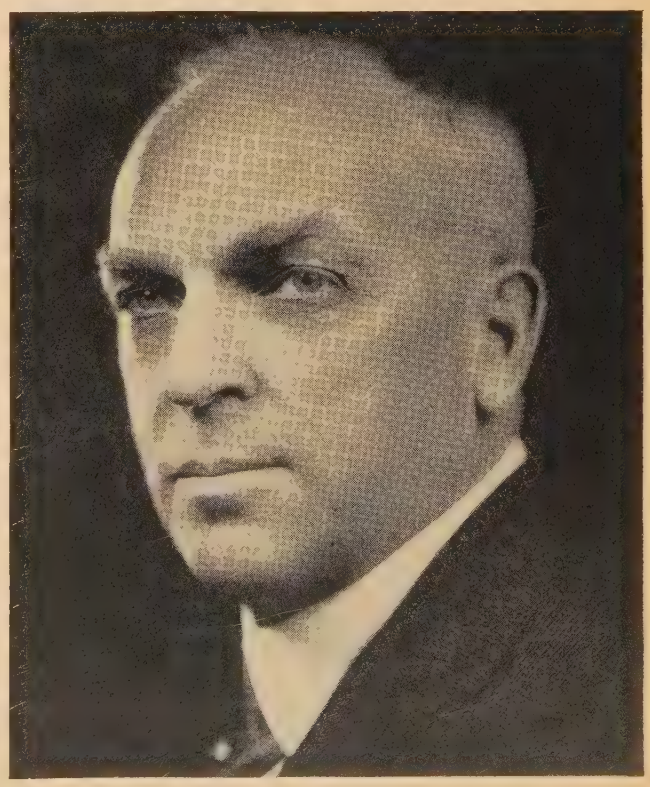
Left to right: Miss Florine Cantrell, Miss Aurora Moran, Miss Magdalena Ramirez, Sr. Marcelino Medina

On Friday we had been strangers, members of different races and citizens of separate countries. On Monday as I climbed into the *camione* to go back to Fresnillo for my long trip to Mexico City, I waved to the little group who were calling, "Adios! adios!" We knew we were friends, Christians brothers and sisters, children of the one heavenly Father.

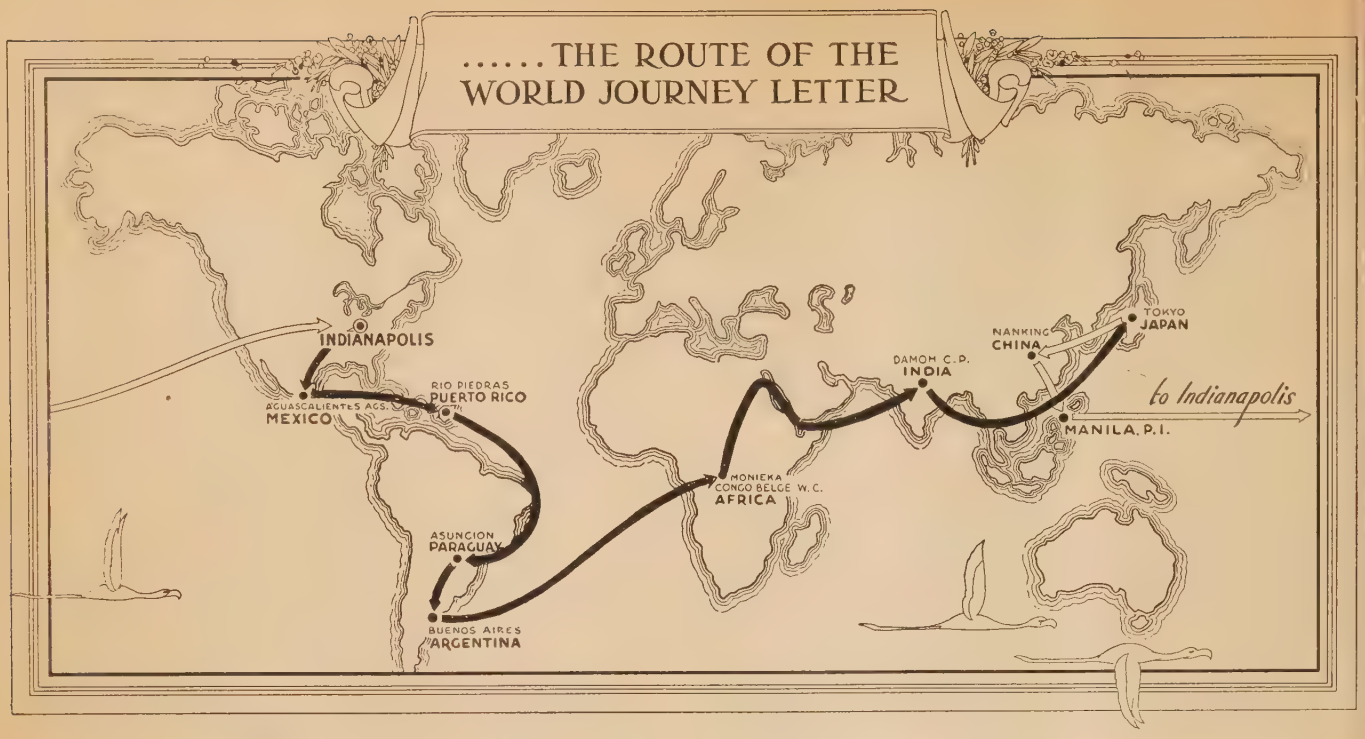
Charles Reign Scoville

The best known Disciple name in the field of evangelism in the past 30 years has been that of Charles Reign Scoville. It is difficult to realize that his friends will not be seeing him this Fall at the International Convention, but such is the case. Following an attack of acute myocarditis, Dr. Scoville passed away on Sunday, January 23 at the Garden City, Kansas, parsonage home of C. V. Pearce.

Colorful, warm, friendly, Charles Reign Scoville had a large place in the life of the Disciples. He was the moving spirit of the National Evangelistic Association. He was a gripping speaker and a man of large and growing vision. Especially marked in his latter years was his interest in and warm advocacy of Christian stewardship, world missions and the social gospel. Indefatigable in attending our conventions, he was the best listeners, ever and again taking down in a note book that which most impressed him. He was an expansive soul, counting as his friends men of all ranks of life and of all schools of thought.



Charles Reign Scoville



We Visit Japan
With R. D. McCoy

Through Our Letter on a World Journey

Tokyo, Japan

O-HA-YO"—good morning! And welcome to Tokyo. I hope you had a pleasant trip on the night train from Osaka. Osaka is sometimes called the Pittsburgh of the Orient. You noticed the smoke? I am glad that Mr. Hatanaka could meet you and guide you around. He speaks English quite well. He and Mr. Chiba have charge of our two churches in Osaka.

The Tennoji Church, where Mr. Hatanaka ministers, is our strongest church in Japan. It has been self-supporting for several years. Did you see the kindergarten? Isn't it fine? It, too, pays its own way. This present building was erected with funds contributed by parents and friends of the children. The Tamade Church is much smaller, but it serves the needs of the congregation very well. Did you meet Mr. Chiba's family? His oldest daughter is now a practicing physician.

Now that you are in Tokyo, we plan to keep you busy. Your schedule is very short. If you were a Japanese subject or an official visitor from abroad, you would likely be whisked away first of all to pay your respects before the famous Meiji Shrine. But you will be interested most of all in visiting our schools and churches, so let us go direct to Takinogawa where our two schools are located. You will be the house-guest of the McCoys who live on the girls' school compound.

Have you had a ride in a jinrikisha since arriving in the Orient? I don't wonder that you haven't, for jinrikishas are about as scarce these days in the big cities as the proverbial hen's teeth. We could take a taxi, for they are numerous and cheap, but let us go out home by electric train.

We get off here at Komagome station. See that large concrete building on the hill? That is the new plant just erected for the boys' school. I'll tell you about it as we go along. It cost nearly 150,000.00 yen, and over one-half of this fund was given by the women's societies of Illinois, my home state, in the Jubilee Fund. Sorry you got here too late to attend the dedication.

President Hirai and Mr. and Mrs. Young are waiting at the school to welcome you. They will show you the grounds and building. The school is equipped now to accommodate seven hundred and fifty students. Mr. and Mrs. Young teach English and assist in the religious program. You will meet Mr. Tominaga and Mr. Oda who are graduates of Texas Christian University, and splendid leaders. This is the McCoy home, and here are Mrs. McCoy and two of our sons. Make yourself at home. A hot Japanese bath will soon be ready.

Now that you have had a good night's rest, let us start out again. This being Sunday we will go to a couple of our Japanese churches. You heard me mention the Takinogawa church? Here it is, just a couple of blocks from the schools. Isn't this a neat little building; and a comfortable parsonage just adjoining? The congregation erected these buildings with funds raised by their own effort. Mr. and Mrs.

Tomono have been with this church for eleven years, and are consecrated leaders. The church is entirely self-supporting.

We can visit the Koishikawa church, too, this morning if we take a taxi. We may be late for the sermon, but we can be present at the communion service. You may not be able to understand what is said, but you can commune with your Lord and the brethren.

This building is quite old, erected some thirty years ago. Mr. Ishikawa, the pastor, was educated at Hiram and Culver-Stockton. His wife was trained in our girls' school. She is a splendid pianist, and helps ably in all the work of the church.

After church we shall see the Mary Rioch Kindergarten, within walking distance, now carried on by the Koishikawa Church. The kindergarten teachers were at the church service, as you recall. This work was started years ago by Miss Mary Rioch with funds contributed by the women of our Canadian churches. The kindergarten is now self-supporting, but the women of Canada kindly send a Christmas gift annually, thus keeping contact with the work and bringing Christmas joy to the hearts of the children and mothers.

Let us attend the Christmas exercises of our Margaret K. Long Girls' School this Monday morning. Class work is over for this term, but Mrs. McCoy will show you through the buildings. She assists in the English teaching program and helps in other ways. You met President Hirai when he was in America in 1930? And Miss Fumiko Takagi, too? President Hirai has a heavy burden as head of both the boys' and girls' schools, but he has the full confidence of both our people and of the government authorities. Isn't that a beautiful sight, six hundred and thirty girls in blue uniforms and white scarfs? This is holiday attire, for each class is usually designated by a different colored ribbon. Isn't the chapel beautifully finished and lighted? The girls love to sing. And how well they acted out the drama of the Christ child! You will long remember this Christmas, I am sure, the first one to be spent in the Orient.

This afternoon let us go to the Asakusa Institute, our social service institution. We shall get there in time to see the children of the day nursery, about one hundred of them, before they are sent home. They will be glad to sing, dance and play games for you. The people in this neighborhood are poor. Cheap lodging houses flourish. One of the members of our church conducts four Labor Halls where beds are available at ten sen a night, about three cents in your money.

Look at the cramped quarters of the dispensary. Our doctor comes for three hours each evening, and we have a full-time visiting nurse. Just now at the end of the year, special and free medical service is provided for the poor, with funds contributed by Her Majesty, the Empress. Last year, even in these small quarters, over 17,000 treatments were given.

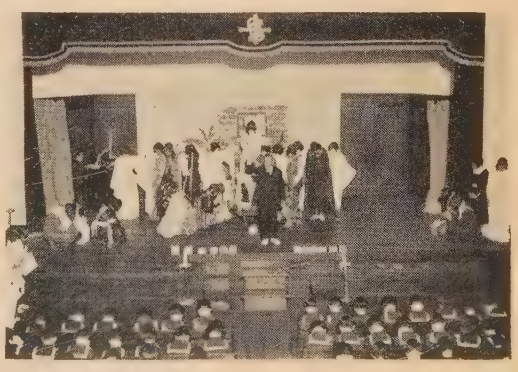
Here is Mr. Endo who is in charge of the social work. He has on his work clothes and is just ready to deal out rice to that long line of people. This is the newest feature of our work here. We get cheap rice from the government and sell it to the needy, making only a small profit to care for expenses.

Good morning! You didn't feel any bad effects from the Japanese food you ate last night at the Institute? Most foreigners like "eel and rice," but I like the Asakusa brand especially well, for they add eggs to the mixture.

You met Dr. Kagawa when he was in Indianapolis last year? You will want to see him again, I am sure. I wish there were time for you to visit some of his work in Tokyo. As Miss Jessie Trout and Mrs. R. A. Doan live quite near Dr. Kagawa's home, I asked them to arrange for an interview. A telephone message has just come asking us to come to the Matsuzawa Kindergarten this morning. He is to speak at the Christmas service. Dr. Kagawa says he remembers WORLD CALL, and sends a message to its readers. (This message is found on the cover page of this issue with the picture of Dr. Kagawa, Miss Trout and Mrs. Doan.)

So you must be starting on your way? Mr. Kawai, pastor of the Nakano Church, has called to see you. We failed to get to his church on Sunday. He lived and worked for many years in Los Angeles. On the way to Yokohama we will go by the Methodist Seminary where we co-operate with four other churches in the training of ministers. A suitable supply of men for the future is one of our gravest problems. I have been teaching in this school for fifteen years. I am sorry time and circumstances are not suitable for a trip into the interior. You must come again when you can visit all our churches. Good luck, and good bye.

New Building, Boys' School, Tokyo



Closing Scene, Christmas Pageant, Girls' School, Tokyo

Guiding Growing Girls

By MISS ESTELLA BOWLES*

JOHN T. JOHNSON, one of our great pioneer leaders, as early as 1836 was contending for a school for orphan girls. At that time education in Kentucky was for men only and few chances were offered girls for an education in order to prepare for a livelihood so necessary for the orphaned girl. It was very largely through the efforts of Mr. Johnson in securing funds that The Kentucky Female Orphan School, located at Midway, Kentucky, opened October, 1849, with fourteen pupils present. The ages of the first pupils enrolled were three to fifteen years.

Today we have two hundred and four girls ranging from thirteen to eighteen years of age.

In 1933 the administration of the school, headed by Miss Lucy Peterson, the superintendent, following an ideal of hers to give to each girl the benefit of a personal guidance program, set up a plan whereby a group of teachers, called "home teachers," were to have the task of working with the student in her home life (dormitory), her social life, extra-curricular activities and religious life. Each of the six home teachers works directly with from twenty-two to forty-six girls on her particular hall where she lives with the student as counsellor and friend.

Our problem is unique in that we are dealing with young life in that trying period of "storm and stress" and more acute in our situation because of the fact that we have girls coming to us from cities, towns, villages, open country and the mountains. They come to us from environments that bespeak of the best to the very poorest—girls who have known tragedy, some in early life, some recently; many coming from divorced families and to these girls comes a greater need for an adjustment to a normal life.

Since the aim is to assist the girl as she strives at this critical period of adolescence to meet life wholesomely, our program of guidance is carried on through the method of counselling both with the individual and the group as a whole.

With the Individual

Each student during the year has at least one individual conference with the counsellor, with a follow-up conference as often as the case may require. No direct attempt is made to interview the student for at least six weeks after she enters the school. This is in order that the counsellor and the student live together in the same home and get acquainted, and a friendly, wholesome relationship may be established.

* Instructor, Kentucky Female Orphan School, Midway, Kentucky.

Group of Home Teachers, Dietitian, Principal and Superintendent, Kentucky Female Orphans School

The aim of the first conference is to gain an understanding of the background of the student, her problems and her aspirations, in order to help her adjust herself to her new environment in this new home, in the school, in her relationships with her new associates, and in her experiences both socially and religiously.

With students not entering the school for the first time, the aim is to guide them as they are growing and developing from year to year, with the purpose of making them more capable of meeting life's difficulties and opportunities.

Methods Used

At present we are using the following instruments in our program of counselling:

In the first year we use a Life History Analysis conference sheet which the student fills out and from which is obtained some idea of the student's family and environment before entering the school, her likes and dislikes, her fears, her religious background, attitude toward friends and toward her social life. This conference sheet is used with all new girls.

For the second year conference we are using a Vocational Guidance Test given to the entire sophomore class. After this test has been graded and scored the counsellor has an individual conference with each sophomore discussing with her the results, seeking to advise the student as to her fitness, preparation, etc., for the vocation that seems, from this test, to be what the student may pursue. It is a means of helping the student to think seriously of a life purpose and to go into her field of endeavor with some intelligence and forethought.

In the third or junior year we are using a Personality Chart. The student answers "yes" or "no" to various questions concerning her personality. This gives the student an estimate of herself. The counsellor will through the year keep a check of the student to see if she has over-estimated or underestimated her personality. By a recheck in another

conference the counsellor is able to help this student to a true evaluation of her personality.

For the senior group and post-graduates we are using a test on attitudes. From this test we discuss with the girl her attitude toward life as she will live it away from her present environment. This discussion considers her attitude toward her own home life, or in a boarding house, her work, toward the community, her social life, and her religious life. In this conference we are trying to prepare the girl for her tomorrow in helping her gain the right attitudes for her tomorrow.

Thus the use of the instrument affords the student an opportunity of opening up her life and unburdening to the counsellor many things that are troubling her. These confidences are regarded as a trust. Only that information is revealed to other members of the faculty which will be needed in aiding the girl.

Another method employed which is indirect but which permeates to a great extent the student's home life and the teacher-pupil relationship, is the attitude the counsellor takes in inviting the student into her own room at any time during the day. This method of being "at home" to the student is found to be quite helpful in our guidance program. Often at these informal times a counsellor gets an insight into the student's life which enables the counsellor to assist the student in the solution of her problems and needs. Other than these set conferences and informal chats there are numerous so-called special conferences held with the student.

We realize that it is of little value to discover habits, problems, needs, etc., unless we do follow-up work. To this end, through the use of the instruments, close observation, informal chats, information gathered from other sources, a case study is being made of each student. Each conference had with the student is dated and results noted by the counsellor. As the girl, from year to year, moves to another hall and counsellor this information is handed to the counsellor of that girl at the beginning of the new school year. We hope that such a case study will reveal the improvement we are seeking in the girl.

Group Counselling

Briefly our group counselling plan is handled in the following manner:

1. *Discussion groups*—with home teacher and members of the group participating. Topics discussed include personality, home-making, social etiquette, dress, relationship between boys and girls, sex, religion and so on.

2. *Talks by the home teachers* include such subjects as "How to Fit Into Your New Environment," "Health," "Thrift," "How to Select Friends," "Respect for Authority," The Art of Living Religiously," and many other such helpful talks.

3. *Special speakers* on vocations and for vesper services.

4. *Home Council Plan*—whereby the girl shares with the counsellor the responsibility for the home life.

5. *Good-night Circle*—in which each girl has an opportunity at the close of the day to give expression in prayer, song, scripture, poem or a few remarks of a devotional nature. This is our family altar. The attendance for this is purely voluntary, but the idea has been given before for the need of spiritual help. A great number do take part in this closing service of the day, no doubt as the result of the spiritual value placed upon it by the home teachers.

It is not possible to cover every phase of our counselling program, but it is hoped that the discussion has enabled the reader to see, as we do, the challenge that comes to us and with it the great responsibility that is ours to guide aright the lives entrusted to us.

Campbell Homestead Should Be Preserved

By W. R. WARREN*

TO all who feel any sense of indebtedness to Alexander Campbell, and even to those who only admire him, there are several sorts of incalculable value in his old homestead at Bethany, and this holds for future generations as well as for the present. It was appreciation of this fact that led Mr. Oglebay to buy the place and put it in the hands of trustees in perpetuity.

Brush Run Church which is on the Campbell Homestead

If it had been only the house in which Mr. Campbell lived and died, it would have been well worth preserving, but it was far more than that.

In the first place, as Mr. Brown, his father-in-law gave it to him, the home and the farm that went with it became the endowment of his life-long ministry, enabling him to travel, preach and write without asking or accepting either support or expenses.

In the second place, as he built additions to care for his growing family, numerous guests, and for Buffalo Seminary before the establishment of Bethany College, and especially as he built the study out in the yard and planted trees, the place became an enduring expression of his personality.

If nothing were there except the study, with six of its eight walls lined with bookshelves from floor to ceiling, the fireplace and the door opposite in the other two sides, and the light of heaven coming through the glass dome, its preservation would well deserve all the care and expense required to save the entire place.

* Dr. Warren was the first editor of WORLD CALL. He is Honorary Vice-President of the Pension Fund.

Harvey Baker Smith

Building Kingdom Values

Sixth Article in the "Effective Church and Kingdom" Series

Suggested for the Study of Church Boards

By HARVEY BAKER SMITH*

THE imperatives of our Master survive every assault. We may neglect them, deny them or ignore them, but their values remain constant. His imperial directions for those who are to be kingdom citizens ride through every form of government and face every life relationship.

"Let your light shine." "Love your enemies." "Lay not up for yourselves treasures on earth." "Seek first the Kingdom of God." "You must be born again." Thus and on through the list we find his imperatives are living challenges. The great commission said, "Go ye into all the world." Again, "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." There has been no recall of these orders. His final word was filled with a world compassion and an appeal to our world witnessing. No one else can heal the hurt of society. His truth has potency for every exaction of every nation. In him is life for all peoples, all strata of social relationships, all phases of despair and achievement. His whole program of world evangelization rests upon the whole body of the Church.

Since this is true we need to be spiritually intelligent about our needs, resources, oppositions and allies. The local church is the initial point of attack. Its every resource must be under the compulsion of his love. Because we face Christ or chaos in this hour, we dare not play at the program upon whose success rests our peace, security and humanity's better day.

There remains no substitute for Christian personality. Men of affairs are called to direct the business life of the Church through boards of officers. But the Church cannot accept the ethic of the business world. Always it must create the ethic that challenges. The ethic of Christ opposes eternally the mere idea of getting, holding, exploiting and makes our stewardship the avenue for the kingdom.

The Church needs the urge of great Christian lives. Their story, their struggles, their achievements, must flow through the Church. World disciples of our Lord become the inspiration of all Christians. Muriel Lester, Stanley Jones and our own Ross and Dye households are in that host of fine disciples whose world vision and work point to his blessed fellowship in the whole task. The story of the Church is the story of great souls whose whole life product has been given meaning and power because they live under a world sense of devotion. The pictures of such leaders should be on the walls of our churches. The story of their work needs to be planted in the child-soil of every church. We have a history room in our local church. There the entire story can be seen and read. Pictures of pastors, missionaries, pioneers look down upon us as we tarry. Garst, Eldred, Meigs, Benlehr, Wharton, the Campbells, Stone, Scott and others are there. What a place for a junior class to listen to adventure, spiritual daring, learn of beginnings, exalt the concept of Christian leadership and uncover the opportunity for life dedication. A department might well come to such a room for a class period. An official board could tarry here with profit. God's world heroes are the really great. Living leaders from our own and other brotherhoods must be seen and heard by our churches. What a noble company they are—God's best apologetic.

Next to great lives we place magazines like WORLD CALL, church papers and biographies of world leaders. The acts of the present apostles are just as important in their relationships as the Acts of the Apostles in earlier days. This is neither presumption or blasphemy. There is no *most* important witness. Every post of duty is strategic. We must know and be consciously a part of the current work of our Lord's Church in all the world.

We find value in showing pictures on the screen telling of mission stations and workers and illustrating the change which comes when people turn from darkness to light. Study classes are needed regularly. Large or small groups may be interested, classes in the school can take a book for study in the place of the regular lessons for three months. Mid-week programs are frequently enriched by seeing the world through some fine missionary book, sometimes reviewed in a single session, sometimes an entire day being so invested. Endeavor groups can well have a monthly missionary program or, better still, follow through with the headquarters program. Graded missionary instruction is available, needed and effective. The picture of some world leader may be held before a group and the story told of the work done. The story of Grenfell, Eldred or Shelton would thrill the heart of youth and afford a fine opportunity for the leader to create enlarged appreciations of

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our work. We neglect the missionary education of our children at the peril of tomorrow's Church and world. Few of us worship in churches not provided by another generation. We dare not leave an unworthy world outlook to those who come after us.

We need to know the great world movements today. Some of them are non-Christian, anti-Christian and alert to every open door. Stanley Jones' latest book reveals this with vividness. These isms exact a devotion which amazes; the Church must know them, appreciate their implications and be able to face their drive for mastery.

We are weak only wherein we have left Jesus weak. We are strong where we have made him strong. The compulsions of greater dedications face the whole Church as the Church faces the whole world. The cross does not fade. It must never be easy to be his disciple. It must always be glorious. Only in facing the world task can we grow saints adequate for today. A new carpet, organ or other furnishing may be needed but the new man in Christ Jesus is what makes them significant. The peril of that which is immediate can best be removed by a passion for that which is imperative. We have the culture, resources of life, money and numbers sufficient to man a world kingdom program. *Five minutes of each major board or group meeting, telling some outstanding world missionary fact will bring surprising results.* Challenge with great personalities, great current achievements and great dedications. Intelligent disciples must face every racial injustice, national egotism and unholy hatred with the brotherhood of all believers on behalf of the Lord of all life. For God so loved the world that he gave his only begotten Son.

Vesta McCune, Devoted Missionary

By VIRGINIA M. CLARKE*

ON February third came the cable which shocked and grieved our hearts. It told us of the homegoing of one of our loyal and devoted missionaries, Vesta Marie McCune, at Coquilhatville, Belgian Congo, after an illness of only three weeks.

Vesta McCune

Miss McCune is perhaps the last one we would have expected to leave us, for she always seemed so well and strong, so able in every crisis. An excellent teacher, an earnest student of Congo's educational needs, a person of considerable initiative, a woman of deep inner resources, the close friend of many of the Congolese whom she delighted to love and serve, Vesta McCune will be long remembered by her many friends and relatives, her missionary colleagues and by the Congo students, teachers and evangelists who looked to her for guidance and inspiration.

With a long heritage of mission loving people behind her it is not at all surprising that Vesta McCune was fired with enthusiasm for the spreading of the gospel in Congoland. Conquering many difficulties and with a fine courage and perseverance Miss McCune completed four years at Phillips University and later received a B.S. in the Department of Education and an M.A. in the College of the Bible of the same school. After a year of specialized preparation at the College of Missions at Hartford, Connecticut she sailed for the Congo in 1931.

Miss McCune was stationed at Lotumbe where a few months later, I enjoyed the privilege of guiding her in her language studies. She learned to speak Lonkundo very well, due particularly from her close association with her school boys and girls. At the time of her death she was engaged in making a contribution to our Lonkundo literature by writing a series of Bible stories to be combined with suitable pictures and used in teaching throughout the Mission's primary schools.

Miss McCune was serving in the second year of her second term of devoted service. For more than six months previous to her death she had been pioneering alone at Ifumo beyond Monkoto, some six days by river steamer above Lotumbe. There she was beginning a work which the missionaries and Congo Christians hope will become some day the long promised new station on the High Momboyo.

In her last letter to me, written in November from Ifumo, Miss McCune said: "The evangelists have built houses, 88 of them. In part of the houses where no students are living we have our school—85 boys and young men, 35 married men, all but three or four under thirty. A nice group of women, all in school and making good progress. This is a big field. Too much work for one person or three. I've barely touched what should have been done and am pretty well tired out. Bokenge (head pastor of Monkoto district) is worn out too."

Now the work she began is leaderless, but her wholesome, capable and consecrated life and her devotion to Christ and to his needy people in the Congo will not soon be forgotten by those who knew and admired her as did her missionary colleagues.

* Missionary to Africa with The United Society.

Planning for the Centuries

By J. BARBEE ROBERTSON*

J. Barbee Robertson

THE Carmel range projects from the Holy Land into the Mediterranean. Where the jutting end drops abruptly into the sea it is crowned by "Stella Maris," hospice of the Carmelite fathers. A group of Americans was spending a December evening in the salon of this hospice before retiring. Two of the hosts bore the name of Lamb, and were obviously Englishmen. One was the abbot of the order, the other his brother paying the abbot a visit.

As the guest brother entertained us with very clever sleight of hand, the cool silence of the salon warmed with conversation. As a social pleasantry we asked our entertainer how long he was sojourning in this lovely spot above the sea. He replied, "My visit here is for a month, then I am going out to Mesopotamia to die." As he was apparently in the mid-forties and in excellent health this reply came as something of a shock. He in turn was puzzled that we should seem so shocked by his remark. As a member of the Carmelite order, and a soldier of the cross, he was merely obeying orders to take his last assignment at which he should labor until the end of his earthly days. For his Protestant auditors, here was a personal contact with a long range view and program of his church.

Protestant Christians have no greater need than an intelligent long range view of the Church and its program of winning men to the Christ-like life, at home and around the world. Our Disciples Mission Board is at least a quarter of a century ahead of the practice of our local churches. The finest and most capable young men and women of the church have been selected and trained, and then sent forth to work at the world task. Their sending was to a specific field for which they were trained. There they were assigned to tasks at which they were to work for the rest of their lives. And the assignments were made with a long range plan in mind. If the change and shifting of personnel had occurred in the same haphazard manner that we accept as a commonplace thing at home the missionary task would have made but little progress.

Only one factor prevents the complete success of our long range planning in the world field—the hesitant attitude of our individual Christians in providing adequate support. This hesitancy grew from individualistic fears of depression days. Fully half of these fears could not have existed if our members had united in the local churches as a solid compact band for the spreading of the gospel of the Christ-like life to others both at home and abroad. New strength as well as banished fears would have come to our congregations if they had joined hands with one another in a united front against materialism, in themselves and others—as a philosophy of life.

The feeble, faltering, fearful Christians bring their hesitation to a full stop as they contemplate the convulsion in the Orient. What a magnificent excuse for money sensitive adults whose energies are never constant in expression. "See—there is a war—it is not our war—it is none of our business—what's the use?" Meaning of course, "What's the use of all our splendid efforts for Christ in the Orient?"

Whatever there is of value and worth in our American life has been won through slow and painful toil and the cumulative benefit of the struggles and mistakes of 300 years. And yet we profess our impatience with China that she has not accomplished as much with her four hundred million souls since 1911 as we have accomplished in three hundred years with a population even now but a fourth as large. We need patience and appreciation; and patience is not the number one American virtue. Our appreciation should include China's venerable culture and accomplishments as well as the more modern submergence of the population by the Manchu Dynasty.

Experience in China during the past quarter of a century makes clear three great needs. These are character development, an expanded program of higher education and a widespread base of popular education for all the people. These three needs are best met not by a receding but a growing program of work by the Protestant churches of the world. The West compels the East to accept its commerce. There is an obligation to share our Christ.

If our view is that of the pessimist—that we live in a world where civilization is on the decline—then the real need is for every man to redouble his sense of mission. Taking the long view—the centuries instead of the decades—it was the high sense of mission of the early Church in the midst of a decadent Rome, that passed the torch of learning and culture, through their Christ, to the West and Northwest, which in subsequent centuries prevented the total eclipse of much that men had acquired at great cost.

1. What is character education, the first need we discuss, and what difference does it make in results in China? Let the pen of Madame Chiang Kai-shek inform us.†

"Recently—and this may be cited as typical case—a student who acquired a Ph.D. at an American University for some highly technical branch of agricultural science was content to sign up for teaching English when he returned to China without thinking

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† Quotations are from *General Chiang Kai-Shek*, the portions written by his wife.

of trying to apply his special knowledge for the improvement of agriculture. My observations are that the returned students, as a rule, are not willing to suffer or to endure hardships. Their sense of responsibility and patriotism seems to have been atrophied by their years in lands of mechanical 'gadgets' and labor saving devices. Consequently they prefer the flesh pots of the coastal cities to labor in the interior where the movie, the night club and the soda fountain do not exist. They loathe being thrown upon their own resources for amusements or pastimes. Is it that their colleges have neglected character building, since great numbers of them seem to find little or nothing within themselves in the way of reserves to draw upon?"

Her inborn Oriental politeness causes Madame Chiang Kai-shek to meet the issue with a disarming question rather than the polemic thrust of a positive assertion. Over against this, measure the service and sacrifice of the character trained missionaries. In the hour of China's great need they stand ready to help and serve, without thought of self or life, and with the express request that if death should come their government shall not use it to exact penalties or indemnities from any nation. What soldiers have ever matched this high courage? Whence comes their training? For the vast majority it came from the church connected or sponsored college or university.

2. The second need is for broader educational opportunities. This is especially important to the Christian movement because the trained Chinese are not regarded with as much distrust by the masses of their countrymen as are the foreigners. With all its century old universities, the British Empire chooses each year seventy of the best, flowers of the flock, to serve the empire as career men in civil service. The young and struggling Republic of China has greater needs and so few colleges and universities to draw from. Again let Madame Chiang instruct us:

"But China (before 1911) was a vast country with a dense population hoary with ancient ideas, suspicious, superstitious, conservative and aloof. . . . They wore queues and they despised and disliked short-haired 'barbarians'."

Colleges and universities within China, for the training of Chinese young men and young women, avoid much of this distrust and hatred. Christian educators from the West, living in China, see and know the field for which their students are to be trained. The type of education therefore is much better adapted to the students, and the way of life of the people among whom they are to live and serve.

3. The masses of China need to have illiteracy banished; medical service more easily available; knowledge of health and sanitation made universal; the unselfish service and quiet example of the Christ-like life of the missionaries more widespread through the whole of China.

A working republic is not possible among a people with a high percent of illiteracy. Vote buying from the ignorant masses was an early step among the selfish and unscrupulous after the Republic was declared. Medical missionaries promote health and sanitation, and point the way to better living conditions for the people. The missionaries are so indispensable to the new China that the Nanking Government has done everything it could to make it easier for the missionaries, and their lives and the results of their teaching more widely available to the masses.

Again the bombing of Nanking reveals a service of the missionaries and the need of the Chinese. There was no other medical or hospital service available save that of the overworked staffs and depleted supplies and resources of the mission hospitals!

And now a word for those who count the cost of all things in dollars and cents. An American battleship costs the U. S. taxpayers a cool but very real sixty million dollars—not for a fleet but per EACH. The life and work of Madame Chiang Kai-shek is worth more to our world of tomorrow than any battleship. Nor could the good that she has done be wiped out as easily as the "Panay" was sunk.

Who can put a price on the work of Kagawa of Japan? Little Japan may win a technical military decision over China, but she can never absorb China. And if she attempted it she would cease to be Japan and would take on Chinese characteristics. What is more likely is a breakup in Japan. An economic collapse is almost inevitable. There will be a consequent overthrow of the militarists now in the saddle. In that tragic hour of disorder all that the missionary program has ever cost since the beginning will be amply repaid if only for producing a Kagawa and his works for an hour like that. And all the other marvelous returns in both Japan and China that exist now and will continue to yield fruit will be just so much extra dividends to us and to civilization for our missionary dollars.

Do Christians really understand the Great Commission, their charter for this unselfish program? We emphasize it thus far, "Go Ye into all the world —and I am with you always." But let us remember that his promise to us is really contingent—"I am with you always even to the uttermost." Have we been and are we continuing to be Christians to the uttermost? His uttermost was his life upon a cross. Ours is our life, too, in self-denial and sacrifice. Let us then as Christians manifest our lives for the centuries rather than in petty programs for the decades.

Stella Maris Hospice

Missionary Preaching

By HAYES FARISH*

PREVAILING conditions lead one to fear there is a waning missionary passion in pulpit as well as pew. A Christian leader of note recently stated, "Missionary sermons and addresses do not inspire me as they once did." There is a callousness in church life that makes a penetrating missionary passion difficult.

A clear and unmistakable pulpit policy is needed in missionary preaching. The souls of ministers need fires of cleansing and inspiring that come from missionary preaching. Lukewarmness in missionary preaching will turn into a chill. Nothing is colder than a cold pulpit. Members need the information, inspiration and challenge to intelligent sharing that must flow through the pulpit. The world needs the fruits of an awakened Church, eager to bear testimony to all men. The missionary cause around the world constitutes the circulatory system essential to the spiritual health of individual Christians. Missionary preaching is essential to spiritual health.

The centering of missions in the pulpit message is not possible through spasmodic outbursts, infrequent reference or occasional sermon. The sermon must constantly have the glow of a missionary passion. Then pointed pronouncement must come at stated times and seasons and there is need for a through-the-year program of missionary preaching. This is urgent because certain realistic factors have dulled the edge of missionary preaching, reduced it to an indefinite or occasional consideration. These factors must be overcome. We must light the altar of the Church again with a flaming missionary passion.

Factors Dulling Missionary Zeal

One factor is *the burden of debt under which a countless number of churches labor* because of the great building program that caught all in its grip two decades ago. The wave of artificial prosperity caused many to build beyond ability. Huge church building debts have dulled courageous prophetic Christian witnessing and made many insensible to the world task of Christian missions.

Another factor cooling to missionary enthusiasm is found in *the over publicized reports of mission surveys, re-thinkers on missions and investigating commissions appointed to spy out the liberties of faithful missionaries.* Summarized negatives by specialty groups have been destructive, discouraging.

A third factor destructive in lessening missionary zeal in pulpit and pew among Disciples of Christ is *the regrettable curtailment that set in before our great program of expansion had fully culminated* in the successful attainment of the Golden Jubilee enterprise. This curtailment became acute in the final recalling of numerous trained and worthy missionaries.

But these factors have dominated pulpit and pews too long. A working faith, a valid Christian confession, demand that we sound reveille in recognition of the dawn of a new day that demands renewal of the Christian conquest.

A missionary church reflects a missionary minister. The pulpit is the mouthpiece for world missions. The missionary temperature of a congregation is the measure of the degree of missionary passion of the man behind the sacred desk.

To awaken the Church again to the sense of missions, save the souls of ministers and give Christ to a needy world some stirring facts must become basic in a well planned program of missionary preaching.

Basic Essentials of a Preaching Program

One fact is *the imperishable mandate of the Master, "Go".* A truly gospel minister cannot leave out of his preaching this divine imperative. It is the predicate of the gospel message. The sum total of Christ's message is missionary. No minister put "Go" into the divine commission. No minister has the right to take that word out of his pulpit program. Nor has anyone the right to modify or reduce it to a secondary place. That compelling word "Go" must be pronounced with such power and meaning that all who hear will be lifted to widening horizons and given a keener and more penetrating view of all the world that Christ came to redeem.

Another fact to face is that though current conditions are discouraging and many dulling influences confront any missionary pronouncement, *there have been other periods of recession.* Yet the last altar has never been destroyed. The last prophet has never been slain. The last seven thousand in Israel have never bowed to Baal. There has ever survived a remnant of the faithful. These at last have channeled the message of Christ back into the currents

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of human life and given it power. Recessions may come. They will lift. Church debts, economic reversals, a secularized materialistic age—all are temporary. The indestructible currents of Christian truth will flow forever. There may be the ebb, but the full tide will inevitably flow with deepening and widening power.

To have a passionate missionary program for the pulpit, *the minister must have a broad knowledge and sympathetic understanding of the enterprise.* He must know the Church in its world service. This involves a wide reading of missionary literature and materials in which are recorded the Acts of the Church today. The New Testament is the minister's authority for missionary preaching. Current literature records the field service of the Church and reliably informs of justifiable progress.

A great missionary text book is *Beyond Statistics,* by Dr. S. J. Corey. With clarifying statements, penetrating insight, authentic knowledge and understanding, the accumulated spiritual wealth of a century of modern missions is summed up. And a great summary it is. Beyond statistical surveys, beyond discouraging tones of re-thinkers, beyond wranglings over budgets, beyond all mechanics and methods one sees through this book the marching millions redeemed and happy in increasing Christian faith. Instead of the uncertain tones of the pessimist, one hears through *Beyond Statistics* the Hallelujah Chorus rising from triumphant souls. Dr. Corey's book should lie open upon every minister's study table and show the finger soil of constant use.

Another fact that should inspire great missionary preaching is current Christian potentiality. A million times more resource is available today than existed when the first missionary mandate was given. Those first Christian witnesses went out against stark paganism with no experience and no organization back of them. Armed with faith and driven by conviction, under compulsion of the great commission, they traversed continents, permeated empires and turned the world upside down. With the same faith and authority that were theirs and the vastness of resources in experience, methods, equipment and money, we can turn the world right side up for Christ. But faith, conviction, compulsion, must grip the souls of ministers and stir us to a concern for world redemption so deep that the missionary task will have a central place in our pulpit programs.

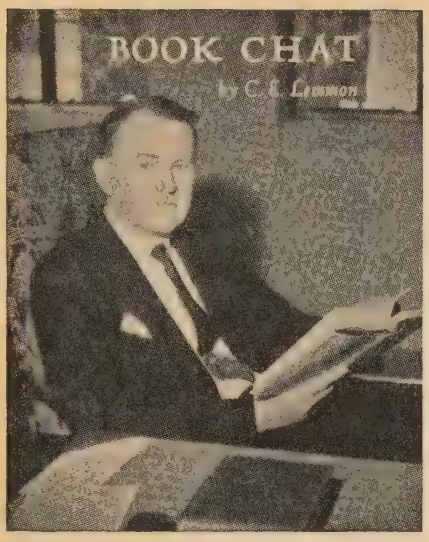
Implementation of the missionary message is possible in the wise use of the church bulletin, widely used in churches. Gleanings from missionary publications and materials should bristle through these bulletins. Missionary source materials do not reach all church members but bulletins reach the majority. Giving publicity to the challenging events in the onward march of the Church, such as reporting "high points" from the Year Book and human interest experiences from the field, makes missionary preaching increasingly intelligible and interesting to the congregation. Intelligence leads to interest and interest to identification with the missionary cause. This leads to unselfish participation. To a membership informed on the great missionary task of the Church, the pulpit can speak with an authority that will yield fruits of the spirit around the world.

May pulpits of Disciples ministers everywhere be set aglow with the fires of a missionary passion. May ministers again come under that spiritual compulsion that will cause us to cry, "Woe is me if I preach not—." May we from pulpits across the world stir smoldering embers of a waning missionary enthusiasm until they shall flame again into consuming light that shall never again grow dim. May this light from the pulpit be lifted to shine through the darkness and guide the Church once more into the highways of the world for aggressive Christian witnessing.

McCash Honored With Briggs

With Dr. Eugene S. Briggs' acceptance of the presidency of Phillips University Dr. I. N. McCash becomes President Emeritus. Dr. Briggs is already at his new post of duty and was with Mrs. Briggs the recipient of a recognition dinner given by friends of the school on February 1. Dr. McCash was also accorded appropriate recognition. President Briggs spoke with appreciation of the foundation deep and strong built by Dr. McCash in his twenty-two years of service. Dr. T. H. McDowell, pastor of First Presbyterian Church, Enid, also spoke of the work of Dr. McCash and on behalf of the assembled friends presented him with a gold watch inscribed with an appropriate remembrance of his years of affiliation with Phillips. Dr. McCash in response pledged his support to his successor, adding: "Don't count me out but enlarge your hearts to take us both in."

Dr. I. N. McCash (left) and Dr. Eugene S. Briggs



Changing Styles in Theology

STYLES in theology change. The emphasis of today is likely to be at a discount tomorrow. A few years ago we were stressing the experience centered theology. I particularly recall commending on this page such books as Horton's *Psychological Approach to Theology,* Weiman's *Normative Psychology of Religion* and W. R. Matthews *God in Christian Experience.* This last in particular, was the first volume of a Library of Constructive Theology being published in England. The author began his exposition of theism not with a chapter on revelation, or providence, or transcendence, but with an essay on "Man's Experience of God." This seemed to be the very natural approach of the "liberal" thinker of that day, just a few years ago.

The God of Revelation

From the point of view of some of our younger realists these empirical thinkers are already in the theological doghouse (to use a term of college slang). This approach to God through human experience belittles God. The God of the Bible is not to be found through philosophic reasoning. The Christian God is not to be so apprehended. The God of the Bible is the God of *revelation.* This is the vigorous thesis of a young Scottish theologian by the name of George S. Hendry in his new book *God the Creator.* Dr. Hendry would point us to the God of the Bible revealing himself and therefore not accessable otherwise to the human mind. Christianity was tinctured by Greek philosophy, which in turn rationalized the idea of God, which idea was accepted by the Roman church and supported by the great medieval theologian, Thomas Aquinas. The Reformation repudiated this scholastic idea of God, this philisophical approach to reality, in favor of a God revealed in the New Testament through a "single, unique and unrepeatable event". The author would take us back to Luther and have us cease rationalizing God as did the Scholastics or minimize him by experience centered theologies as do the liberals. The value of this little book is in its sharp challenge of our former modes of thought. It is a good book to stimulate thought, and though an overstatement of an advanced position in current theology, is worth reading both because of the assent it will bring to the mind of the reader but also for the dissent which it is sure to provoke for many.

F. R. Barry of Cambridge University asks the question *What Has Christianity to Say?* He is interested in the broad ideas of our religion and their special application to the larger issues of our times. He has a conviction that liberal democracy is about to collapse because the major concepts of the Christion religion have not been sufficiently emphasized. He sees nations adopting ideas contrary to our Christian faith with all the passion and ardor of religion, sometimes even in the name of Christianity, sometimes in repudiation thereof, and sometimes by distorting the Christian emphasis. The basic ideas of our Christianity such as the universality of God, the supremacy of personality, the strength of faith as against fatalism, all must be brought to the front. Theology and politics are vitally related and he concerns himself in pointing out these relationships.

The Collapse of Mechanism

Not many of us have time to read in the various fields of thought and are indebted to those who can survey and coordinate present day thinking. It is this that Marvin M. Black has done in his new work *The Pendulum Back.* He has examined the tendencies in the fields of physics, biology, psychology, sociology and such practical fields as medicine and journalism. He has drawn off the current conclusions in each of these zones of knowledge. The main contention is that the mechanistic theory of life has broken down and that this is being almost universally acknowledged. We need a new "synoptic view" by which he means a total or unified view of the universe. His new view is not new at all for it is in the "absolutes" of the Greek tradition. Even though the treatment is somewhat superficial most of us need books of this kind for we must get our knowledge second hand.

Top Rank in Sermonic Literature

There are a few American churchmen who subscribe to *The British Weekly,* Free Church publication of Great Britian. American readers turn first to the sermons of James Reid—sermons remarkable for their textual exposition, simplicity, clarity, wit, and pertinency. As written sermons they take top rank in our English literature. More than sixty of these homilies have been gathered together by an American publisher under the title *The Temple in the Heart,* indicating that they deal with questions of the inner life. Incorporated in the book is a series on the words from the cross and another on the Lord's Prayer, both of which will be useful for Lenten meditations.

I once had the pleasure of riding for three hours on a train with Carl Sandburg and succeeded in stirring up his excited interest by suggesting that I liked his prose better than his poetry. Fred Eastman of Chicago Theological Seminary is a writer

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Social Trends

By JAMES A. CRAIN*

Democracy Puts its Worst Foot Forward

WASHINGTON representatives of authoritarian governments must have smiled with inward satisfaction over the Senate filibuster on the Wagner-Van Nuys Anti-Lynching Bill. If ever democracy was put in an unfavorable and unhappy light by those who profess to honor democratic forms of government this was the time. The Wagner-Van Nuys bill passed the House by a wide margin. Southern representatives saw nothing dangerous about it despite the fact that they all come up for re-election this year. *The Gallup poll showed that the bill had the support of the South as well as of the North and West.* Before Congress met the measure was predicted an easy passage in the Senate.

Then something happened. Under Senate rules debate cannot be limited except by invoking cloture. Greatly treasured is this right to unlimited debate. Under that privilege a group of senators opposed to a measure can continue debate indefinitely and thus effectively prevent legislation. A filibuster once begun can be ended only by voluntary surrender, invoking the rule of cloture, or withdrawal of the measure.

If the continued debate added anything to the discussion of the measure it might be justified, but not even the most bitter supporter of a filibuster movement will declare that it does. As a matter of fact, what the senator who is speaking says matters not at all. As long as he continues to talk he can hold the floor, even though only the presiding officer be in the chamber, as was frequently the case in the recent example. He can discuss the measure or he can talk about the price of rice in China and if anybody challenges him he can always connect the two. A filibustering legislator is not a big, brainy statesman weighing the problem of the world, but a marathon talker in an endurance race against time and other men's patience. What he talks about is of no importance either to himself or to anyone else. He is there to prevent action and like Horatio at the bridge or the little Dutch boy at the dike, he proposes to stem the tide at whatever cost. Unfortunately, under our antiquated Senate rules he frequently stems the tide at the cost of progressive and badly needed legislation.

Unfortunately, it is the impression that the Anti-Lynching Bill was a minor consideration in the filibuster which has just closed. The senators who opposed it most vociferously were disposed to allow it to pass with but conventional speeches on states' rights when Congress closed last fall. But something happened. The death of Senator Robinson of Arkansas left the majority leadership of the Senate open. The majority of the Democratic senators, so it is said, favored Senator Harrison of Mississippi for the post. Then came the President's "Dear Alben" letter that put the Administration behind Senator Barkley of Kentucky for the place. Barkley won out by a single vote—36 to 35. Barkley was responsible for allowing the Anti-Lynching measure to come to a vote. What a chance to punish him and at the same time vent senatorial displeasure upon the President's interference with majority plans! So Majority Leader Barkley faced a filibuster from his own colleagues—a filibuster with important measures coming up, measures upon which the Administration is depending—the Farm Bill, the Housing Bill, the Governmental Re-organization Bill, to mention a few. And when the Senate, its patience worn out by the $4,750-a-day talkfest, attempted to invoke cloture, the vote against it was 35, the same as against Speaker Barkley's majority leadership. This explanation of underlying motives will, of course, be officially denied by those responsible, but it is at least sufficiently believed by editors and news commentators to be mentioned in news dispatches coming out of Washington.

Statesmanship or Demagoguery?

Another disquieting feature of the Anti-Lynching Bill discussion was the tendency of certain senators to resort to demagogic tricks to heighten their speeches. Concern for the chastity of Southern women was a favorite topic, regardless of the fact that a strong committee of southern women have been working for the passage of the measure. In the International Convention of the Disciples of Christ, both at Kansas City in 1936 and at Columbus in 1937, anti-lynching resolutions were introduced and sponsored by southern women. Bitter personal attacks upon "that nigger," Walter White, secretary of the National Association for the Advancement of Colored People, were indulged in by senators who were fully aware that they were speaking on a privileged floor and one on which they are safe from attack or answer. The old cry that the communists were supporting the bill was launched. It was probably true. The communists have a way of supporting many progressive measures. Are we to refuse to pass any legislation that a communist may happen to think is good?

Some of the arguments made against the Anti-Lynching Bill were valid and worthy of consideration. Especially the argument that the bill further concentrates power in the hands of the federal government and deprives the states of another of their rights. Also the argument that the bill would penalize the police officer who permits a mob to take a prisoner but would not punish the members of the mob. There are adequate answers to both claims, of course, but just the same the arguments deal with the merits of the bill and not with prejudice and bigotry, as did most of the speeches delivered by the filibusterers.

One cannot escape the feeling that the filibuster as a parliamentary device does not add to the stature of statesmanship of those who resort to it and that in this particular instance it measurably lowered the prestige of "the greatest deliberative body in the world."

"Gallant Aviators" Again!

If you want to become a raging, war-hating pacifist, read the headlines! Unless you are one of those calloused individuals who is not affected by suffering unless he can see it, you will probably become one whether you want to or not, if you read the headlines with any sense of what they mean.

Just now the headline of my morning paper is screaming at me "158 War Orphans Killed in Church by Rebel Bombs"! What difference does it make, I'd like to know, whether the bombs were rebel bombs or loyalist bombs, French bombs or Italian bombs, German bombs or English bombs, Japanese bombs or Chinese bombs? Rebel and loyalist, democratic and fascist, Christian and pagan are preparing as fast as they can to do the self-same thing. Why then gasp in horror when Franco's forces do that which every nation in the world is preparing to do? Why is Franco worse than the loyalists? Or the Japanese worse than the Chinese? Why do we instinctively recoil from Bruno Mussolini's description of bombing helpless and terror-stricken Ethiopian villages as "beautiful"? They are only doing what every nation in the world is preparing to do if worse comes to worst. Of course, American aviators will not intentionally bomb orphan asylums, hospitals, old peoples' homes and the like. Neither do the insurgents, loyalists, Japanese or Italians. They simply seek out "military objectives" and let go their bombs. Of course, a mistake is occasionally made, like that made by English aviators who bombed the wrong village of Arabs recently. And one can't always tell exactly where a bomb will land when it is dropped from heights safe from anti-aircraft guns. The French say *"C'est le Guerre"* and shrug their shoulders. True, "It is war" and as long as we have war we may expect to have horrible, inhuman things like bombing of hospitals and orphanages. Get rid of war!

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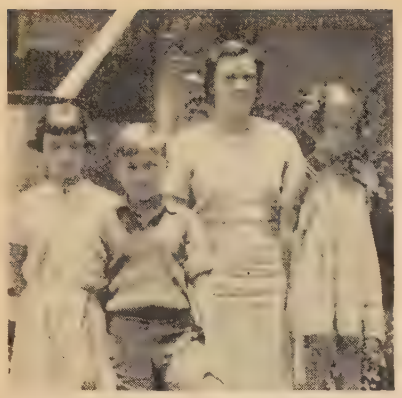
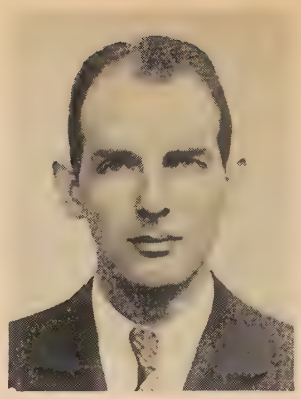
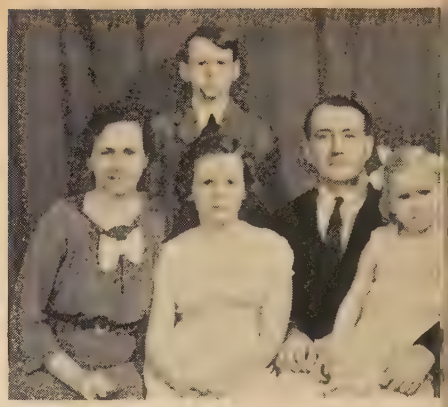
* Dr. Crain is executive secretary of social education and social action for The United Christian Missionary Society.



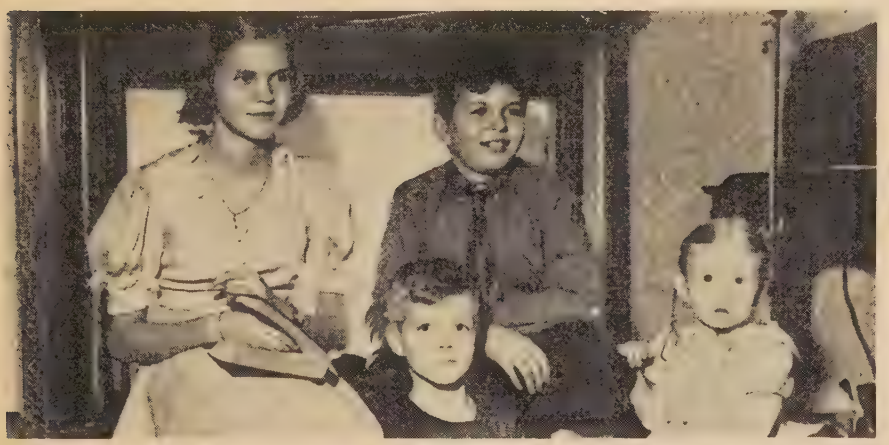
The Hill's Four; from left: Marjorie Ann, Tom, Marilyn, Helen Beth



David Menzies



The Smileys, with Betty, Jewel (right) and



The Rambos; left to right: Helen, Birch, Billy (in front) and Barbara

The Moodys; left to right: Douglas Elizabeth, Joseph

Carol — The Potees — Gale — Elinor Grace

The Reynolds Trio

Roger Joyce Jean

Alice Elizabeth (right) and Dorothy Miller

Dorothy Menzies, Don McGavran and (inset) Dr. Rambo: our second generation missionaries

Wilfred Gor

Children of the India Mission

By FLORENCE A. MOSELEY

Kenneth Bruce Bonham

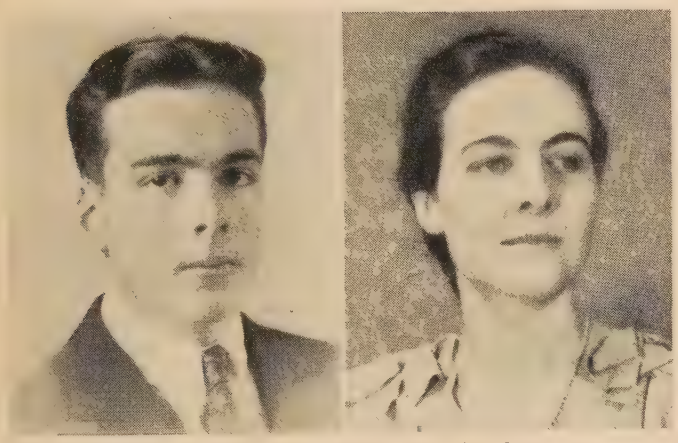
Cornelia Livengood

THERE are forty-five children of the India missionaries of the Disciples of Christ scattered over India, the United States and Canada, ranging in age through two generations. As a member of this large family, the writer takes great pleasure in presenting them to you, the readers of WORLD CALL.

Let us start with the younger members of the family in India. In Damoh we have "Baby Ken" (Kenneth Bruce) Bonham, aged three. His mother writers that just now his great love is his tricycle. When he first received it, it had to be near him all the time and he even wanted to take it in the bath with him!

Cornelia Livengood is twelve years old and attends the American School in Kodaikanal, South India, where she enjoys music, folk dancing, skating and rowing in addition to her school work. While in Damoh she has had very few white children to play with, but she has been very fond of her Indian playmates.

The four Hill children live in Jubbulpore, about seventy miles from Damoh. Marilyn is seventeen, Marjorie Ann twelve, Tom, Jr., and Helen Beth six, and all but Marjorie were born in India. The three older children have been "in boarding" in Woodstock School, Landour, in the Himalaya Mountains. They have made very good records in their school work and are all great readers, including Helen Beth, who will be in the second grade this year. (The school year starts in March.) Marjorie belongs to the Girl Guides (Girl Scouts over here) and Tom is a Cub. Marilyn graduated from high school in December and is leaving her family in April for the United States, where she will enter Earlham College. She has enjoyed her high school work in India. In her senior year she not only edited the 1937 school annual, "The Whispering Pine," but was one of six in a class of twenty-one who had "A" rating. Her account of the last week of school included a tea for the seniors and staff; baccalaureate; distribution of annuals; an impressive commencement, followed by a banquet, and annual prize giving.



Arthur Saum and Edith Saum Snodgrass

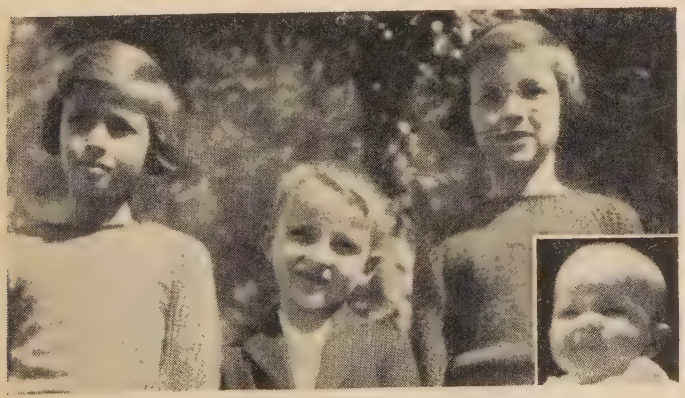
d Rachel Gamboe
ecent picture)

Florence Alexander Moseley
Author of accompanying article.

THE Potees, in Pendra Road, have three children, who attend the American School at "Kodi." Carol is fifteen, small and supple and blonde. She has many hobbies, indoors and out. The Christmas holiday is a happy time to her because of the opportunity to make her own contribution to the gifts of the station, and because of the Village Fair, with its native merry-go-rounds. Gale, who is thirteen, has had all his schooling in India, consistently pulling down good grades with no special effort. One of his major joys is to cycle down the foot-paths in the dense jungles about Pendra, in the anticipation of slipping upon some scene of wild life. Elinor Grace, who is eleven, is one of the friendly souls of the world, regarding school as a necessary evil. She is very close to the Indian people, who consider her one of their own, and her tender heart makes her espcially fond of pets.

Recently returned to India, to be in Pendra Road, is George Miller, Jr., tall, lanky and tough at fifteen. He is rabid about sports; pretty shrewd at sizing up folks and situations. He was dubious about returning to India at first, but decided he needed some travel to broaden him!

The Gamboe girls are back in India after a year in school in America. While they enjoyed their work in Chicago and make good grades, they are anxious to rejoin their school friends in Woodstock. Rachel is fifteen now, Alice a year and a half younger. They have taken an active part in the junior church in Mungeli, where Rachel and Helen Rambo were baptized with a group of Indian girls of their own age. When she was ten, Alice became very ill with flu and her life was despaired of. At such times, missionary parents feel very



McGavran Four; from left, Jean, Malcolm, Helen and "Winnie the Pooh"

keenly that a thousand miles is too far to send their children to school.

Gamboes are succeeding Smileys in Bilaspur. David and Betty and Jewel Smiley have recently arrived in New York with their parents. David is the eldest, thirteen; he and Betty have ben attending Woodstock School while in India. This will be Jewel's first trip to America.

IN MUNGELI we have two missionary families, the McGavrans and the Reynolds. Jean and Helen McGavran, who are twelve and eleven, respectively, are together in school at Woodstock. (Their grandmother, Mrs. J. G. McGavran of Indianapolis, was a pupil in Woodstock in the days before it became "Americanized.") Helen is better at her books than her sister, up to mischief, laughing and giggling and getting in trouble with the matron at school. Jean is more sedate and quiet, is thoughtful of others and good in music. When Malcolm was born, the little girls nicknamed him "Welcome." He is going on nine now, a great favorite with everyone. His father is his hero these days, to an extent almost embarassing to the father! The delight in the new baby has been very great. Her name is Margaret Winifred ("Winnie the Pooh") and she is not yet two, which makes her the baby of the mission. Last winter the children were in camp with their parents and enjoyed swimming in a nearby *talao* (pond). During the summer in Landour, their father took them on a four-day trip back into the mountains, to an altitude of 9,000 feet. They slept on the ground, ate native food, hiked twenty miles a day and had a great time. Don McGavran is one of our three second-generation missionaries in India. During his last furlough he spent two winters at Columbia University getting his Ph.D. degree. He has served as secretary of the India Mission and has been a leader in the educational and evangelistic work of the mission.

The Reynolds children are Jean, Joyce and Roger (the Indians call him "Rajah," which means "king," a very appropriate name, to their way of thinking, for the only little boy in a family of girls). "Jeanie Rose" was a very small tot when her parents first went to India in 1927. The younger children were born in India. The Reynolds have done a great deal of rural evangelistic work. In touring the villages, they took the children with them, feeling that their healthy children and happy home life would mean a great deal in teaching the non-Christian people among whom they were working.

The Rambos are on furlough at present. After spending six months in Claremont, Calif., and moving to Boise, Idaho, for two months, the children are now in school in Philadelphia. Helen, at thirteen and a half, is about as tall as her mother and hopes she will soon stop growing. She is in the tenth grade and will return to India for the remainder of her high school work. She plans to become either a doctor or a research scientist. Her hobby is horseback riding. Birch, who is eleven, is enjoying his school work here and is very active in sports. They are both good students. Billy, the five-year-old, is keenly interested in all the new experiences he is having and thinks he will be an airplane pilot when he grows up. He has been waiting ever since he landed in America a year ago for a real snowstorm to play in! He is anxious to return to India, as is the rest of the family. Barbara Louise ("Bobby Lou") is just three and has blue eyes and yellow pigtails. She is possessed of a tremendous determination to keep up with her older brothers and sister and wants to return to India to see her little India friend, Ajit (the doctor's son), although her memories, after a year, are pretty dim.

ANOTHER of our young people who is coming home to enter college is Douglas Moody, who graduated from Woodstock in December, winning honors for scholarship and sports and tying for the award to the best all-round student in the class. He is seventeen and stands six feet two. At present he plans to enter the ministry and return to India. Douglas and his father will rejoin Mrs. Moody and Norman, who came home last spring to be near the two older children. Norman is fifteen and his ambition is to be a quarter-inch taller than his brother and to return to India as soon as possible. He prefers India because of the sports out there. Both boys are great hunters, like their dad. Elizabeth graduated from Transylvania College last June to become the bride of Mr. Nat Hall of Lexington, Ky. At Woodstock she was active in sports and won the 1933 class award as best all-round student. She entered college at seventeen, receiving her degree with honors after three years. Joseph ("Jo") will receive his M.D. this June, after which he will interne at St. Elizabeth's Hospital, Covington, Ky. He also finished Transylvania in three years and entered the Medical College at Louisville at the age of nineteen. A break in health, caused by overwork, caused him to lose a year in medical school.

Walter, the youngest of the Menzies family, is in his third year in Northwestern Christian College, Eugene, Ore. He was president of his class last year, has been working part time and has spent a great deal of time speaking to church and young people's groups throughout the state. Robert is back in India, working for a railway company. David had completed three years of the five-year course at the McGill University School of Medicine, Montreal, Canada, when lack of finances made it necessary for him to drop out. He has a good position with a pharmaceutical firm in Montreal, however, and plans to return to school as soon as possible. He took his undergraduate work at Phillips University and the University of Wichita. Dorothy, who is another of our second-generation missionaries, is our mission representative on the staff at Woodstock School. She is teacher of the fourth grade and has numerous other responsibilities in connection with the school life. She received her B.A. from Bethany College in 1935, studied in McGill University and at Woodstock before that. She has been very happy and successful in her work in India. The third second-generation missionary is Victor Rambo. He received his M.D. from the Medical School of the University of Pennsylvania in 1921 and sailed for India two years later. He is at present in Boston working with Dr. Verhoeff while on furlough. His chief interest is opthalmology and the prevention of blindness.

Margaret and Wilfred Gordon are both in Canada. Margaret finished her nurse's training at the Toronto Western Hospital in 1935 and since then has been nursing in Toronto, most of the time doing private duty. She enjoys her work and is kept busy at it. Wilfred has been with the Mutual Life Insurance Company of Canada since the fall of 1932. Before that he was in Drake University. He "baches" with three other boys in Waterloo, Ont. For recreation he plays golf and tennis and swims in summer, goes in for badminton, skating and skiing during the winter. Robert and Helen Benlehr are in California.

MILLERS said good-bye to Dorothy and Alice when they returned to India this winter. Dorothy is French teacher in the Demonstration High School of the Appalachian State Normal College, Boone, N. C., where she has started a new project in the publication of a monthly French magazine. Alice is teaching in Nashville, Tenn. Coming home from Woodstock, the girls entered Transylvania College together in June, 1931, graduating three years later. They were members of Lambda Omega, social, and Chi Delta Phi, literary, sororities, wrote for the *Transylvanian*, and Dorothy was active in the Y.W.C.A. In 1935 the Millers moved to Nashville and Dorothy entered Peabody College, receiving her M.A. degree the following year.

Kenneth is following the Saum tradition by going to Hiram College. Arthur graduated from Hiram in '34; Edith in '31; Herbert in '24. While in Woodstock Kenneth showed considerable ability in developing the staging and lighting of school plays, and this field continues to be his major interest at Hiram, where he has a job as assistant in the drama department. He is a good pianist and sings in the glee club. Arthur's interests in college centered around the science "labs," although he found time for a number of campus activities. Upon graduation he was awarded an assistantship in chemistry at Cornell University and hopes to receive his Ph.D. in physical chemistry this June, after which he will go into teaching or re-

search. He is a member of Gamma Alpha, a graduate scientific fraternity. Edith, who is blessed with a gracious personality and a love for people, was very active in campus affairs, winning a number of awards and honors in her junior and senior years. She entered the Divinity School of the University of Chicago to prepare herself for missionary service, but was obliged to drop out of school during the depression. In 1934 she became the wife of Ernest L. Snodgrass, a young minister, and has been assisting him in his pastoral work while he continued his studies. He received his Ph.D. last August. Herbert was left in America at the age of fourteen, as opportunity for schooling in India was not so good at that time. He took his B.A. at Hiram, his M.A. at Yale. Herbert is Scout executive of a Four County Council, with headquarters at Saginaw, Mich. Previous to this he served as Scout executive in Akron, Ohio, for seven years. He married Miss Alice Hannah in 1932 and they have a son, James Hannah, who is four years of age. Herbert and Mrs. Saum are active members of the First Christian Church at Saginaw.

THIS completes the introductions of our present mission children. Unfortunately, space does not allow of the mention of many others—children of retired or former missionaries and of our pioneer missionaries to India. We believe that this larger sampling would further validate certain general observations which seem to stand out rather clearly: (1) missionary children, for the most part, rank high in scholarship; (2) they have high educational standards, quite a few continuing on to graduate study after college; (3) an interestingly large percentage of them go into the service professions, such as religious, educational and medical work; (4) social adjustment is successful in most cases, though not always.

It is possible that we have made too much of those elements which are peculiar to the environment of the missionary child. Nevertheless, we believe that parents and children will agree on the following factors as being in some measure handicaps to the successful rearing of children on the mission field: (1) the greater health hazards; (2) the frequent difficulty of finding suitable companions; (3) the separations necessitated by sending the children to the hills or home to school; (4) a salary scale too low to allow of adequate help to older children in college; (5) the obvious adjustment problems on furloughs and in college; (6) the danger of children unconsciously acquiring an undemocratic attitude of mind in a land where society is crystallized into a ruling white race and a subject dark race. We do not feel that in the India of today the education of our children up through high school presents any problems, as we have two good coeducational, interdenominational schools which offer not only a high standard of instruction, but the advantages of extracurricular activities. We cannot minimize the fact that some very real tragedies have grown out of financial stress and emotional tensions involving social adjustment, on the part of young people who have had to struggle through school and find jobs here without the stabilizing force of family life to help them.

That children of missionaries are as a whole interesting, decent and fairly useful individuals is due, in the writer's opinion, to two factors. One is the opportunity for contact with various cultures and types of people, which tends to create a tolerant and cosmopolitan frame of mind. The other is the early conditioning in an atmosphere of idealism and religious practice which instills a certain sense of values, more important than theological beliefs and which much disillusionment cannot entirely destroy.

Sacrifice

Though love repine and reason chafe,
There came a voice without reply,—
"'Tis man's perdition to be safe,
When for the truth he ought to die."
—Emerson.

After Thirteen Years

(Continued from page 5)

secretary, but could not persuade one to take the position. He had to be content with a youth from one of our station schools. The white official who directs the government work of his section asked the chief why he had not secured an I.C.C. man for his secretary. He replied, "I tried but I could not get one." The white man added that I.C.C. graduates are universally well trained, are efficient and reliable and courteous. Business men in Coquilhatville bear the same testimony.

There are still other changes. Bolenge native village now has several large brick houses, the other station native villages are turning to brick as building material and the houses generally are better. Tooth filing and cicatrization for adornment are definitely on the wane. Yaws is almost unknown near the hospitals though the disease persists in the distant back country. The infant mortality rate is greatly reduced, thanks to the doctors' and the nurses' baby clinics. The belief in spirits persists but in the Christian group it is dying. In the Congo Christian Institute recently native customs were being discussed. There is a persistent attempt to hold to that which is good in native culture. But something false and harmful was under scrutiny. The teacher asked a youth what he thought and he arose proudly and answered, "Of course we who have studied science know better." The science he knew would not fill a primer but it was enough to cut the ground from beneath some pagan custom.

But verily a little education is a dangerous thing and more of it is more dangerous in some ways. It awakens a yearning for independence which is very good when wisely met, but disastrous to the status quo, if any one is interested in maintaining it. I find the Congo native less docile, more self-willed, far less likely to accept a statement merely on the white man's authority. He has begun to learn cause and effect and when you add to this an intensified desire for possessions you create a situation requiring rare tact, infinite patience, and Christian grace of a high order on the part of missionary and native leader alike. To build these 50,000 church members (four-fifths of them at least, Christians for thirteen years or less emerging from a pagan culture) into a Christian brotherhood, loving each other, sacrificing for each other, a real family of God is the Herculean task faced by our mission.

In solving such a problem the training of Christian leaders in station schools and culminating in our I. C. C. is the largest single factor. Our mission force is not as large as it was thirteen years ago. The missionaries are just as capable, we have reduced numbers but not quality, but there are not enough of them. We must greatly augment their number that the growth of the Christian graces in our church members may keep pace with apostolic evangelism. Baptize and teach are associate commands in the Great Commission.

"That These Shall Not Have Died In Vain"

By MRS. PAUL R. SLATER*

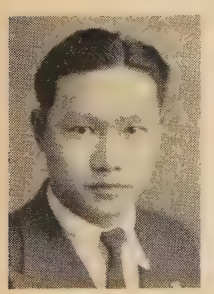
ON THE morning of August 17, 1937, eight bombing planes, flying in formation, flew over the hospital at Nantung dropping nine bombs. The hospital was a total loss and the following were killed: one lady doctor, an interne, a laboratory technician, six servants, three nurses and five patients; severly wounding several others. The foreign nurses escaped with slight injuries. One bomb completely destroyed the home of Mr. Burch, and one falling on either side of Tsung Ing's new gymnasium, laid it flat."

Upon receipt of this message, we exclaimed, "Why that is our own mission hospital and school. Thank goodness none of the missionaries were seriously injured!" And rightly so—we are thankful that none of our American friends were seriously injured. But what of those others—our faithful Chinese colleagues who were serving their fellow-men when this terror came out of the heavens and in a few minutes laid low all for which they labored?

The report said "A lady doctor, an interne, a laboratory technician, O. P. D. orderly, sewing woman, etc."; but to us we do not see them in relation to the position which they held on our hospital staff, but as we knew them—as we worked and played together.

Dr. Ling Ke Chen

DR. LING KE CHEN (Mrs. Lu)—typical of the new woman of the Chinese republic. She was a graduate of a good medical school and practiced for several years, at the same time caring for her home and two children with the aid of an old servant of the family. She came to us only a little over a year ago to help with our women patients. She became from the first a vital part of the hospital staff. She quickly made a place for herself, not only in her professional work but in her church and social life as well. Doctor Chen was a friend of the hospital young people, and almost every night some of the nurses, internes or some of the staff were at her home playing games, eating noodles, meat cakes or some other food which the Chinese love to prepare and eat as they talk and visit. She loved her home, and though she had been there only a short time, she had prepared many little things which make a home more homelike to us Americans. She leaves behind a semi-invalid husband and two small children. Doctor Chen was a lovely character and still had many years of usefulness to render her family and country.



David Wang

"AN INTERNE"—DAVID WANG (Wang Tao Wei)—associated with our mission for four or five years. He attended the local, government medical school from which he graduated this past June. He came from a Buddhist family whose livelihood is obtained by selling paper money, incense and such things as are used in temple worship. When he was seventeen David heard a Methodist evangelist preach, and after attending an inquirers class for six months he became a Christian. David was a Christian for seven years before he told his parents because he was afraid they would not help him to attend school if they knew. Only last summer when he was home on vacation did he dare to tell them of his Christian life and to explain something of his beliefs. He told me that they said it sounded right but they were old and there was no one there to teach them.

Joy Shen

He was married by his parents against his will when he was seventeen. As soon as he was able he came out from his mountain home to Shanghai where he attended middle school and later came to Nantung to medical college. He changed much during the years which we knew him, taking on a new dignity, a deepening of his spiritual life and increasing in his strong desire to serve God, his fellow-man and his country. He was past president of the Young People's Christian Fellowship and a member of the Y.M.C.A. cabinet. He attended the national meeting of the Y.M.C.A. in Pootoo in June and wrote so hopefully of the inspiration received there and the plans for the fall work.

Mrs. Soong

David Wang was never too tired or too busy to help anyone he could. He was always especially nice to the missionaries and helped us in many ways. His fatal wound, it is reported, was received when he ran out to warn the people to get under cover and not to expose themselves during the bombing. He had just said to Doctor Hsu, "Don't be afraid! Don't be afraid!" when he received his mortal wound.

"LABORATORY TECHNICIAN"—JOY SHEN (Shen Pai Yi)—a foreign friend in her home town gave her the name of "Joy" and how fitting it was! She brought joy with her always as she went about her work. She was more than devoted to her duty and studied hard to improve herself.

One afternoon last April I walked into her laboratory and I could tell something was wrong. She did not say anything for a while then she told me that for several days she had been receiving telegrams and special delivery letters, begging her to come home as her invalid sister about thirteen years old was dying; but that the hospital was so busy and there was no one who could do her work, so she could not go. I wondered in my own mind at the time if there was another member of our staff who would have been so devoted to our work. I am sure she spent almost the whole of her salary each month for others. She never went to town but that she bought candy, fruit, a toy or something for the sick children in the hospital or for the children of some of the staff.

Chen Wu

One evening Doctor Hagman had the young people at his home for a party and it was raining very hard when they were ready to leave. As most of the girls wear soft cloth shoes it was very inconvenient to return to the hospital. Joy Shen and her roommate slipped quietly out the back door, went to the hospital, collected overshoes and umbrellas for the crowd and returned by the time the party was over. Perhaps these things seem small to us here in America, but in China where for hundreds of years it has been a disgrace to work with one's hands and a servant is always called to do any unpleasant job, it shows a strong and loving heart for a girl to do these tasks for others.

"A SEWING WOMAN"—MRS. SOONG. When we came to Nantung, one of the first friendly faces which we learned to look for at church was that of Mrs. Soong. At that time she was doing odd jobs anywhere she could to support an invalid husband, but she was always cheerful and I never heard her complain though she was so poor. She seemed so happy that we inquired about her and learned that some time before she had been a cripple with a tuberculous spine; Doctor Hagman had operated on her and she had been cured. She was everlastingly grateful to him for this. Mrs. Soong was a loyal friend of the hospital and brought many patients to us. Last year her husband died and she came to live at the

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* Missionary to China, now on furlough.

Victorious Faith

By LETA MAY BROWN*

VICTORIOUS FAITH—This is the victory that hath overcome the world, even our faith."

So reads the front page of the program of our "annual convention" in India. Annual, indeed! What a lot of wishful talking we do! Why, we have not had conventions in two consecutive years within the memory of several of our youngest junior missionaries! There was one back in 1932, a big affair, with much publicity and great preparation—our "jubilee convention." It must have done something to us for we have had no annual convention since!

The next general meeting was in 1935, still called an "annual convention." And now our 1937 gathering, December 1-7, in which we state a desire to have another "annual convention" in March, 1939! Wishful talking, just wishful talking.

But in all that wishfulness there is a large element of faith—faith that believes that conditions at home will improve and the time will come—and that soon, too—when we can again meet each year to plan for the spreading of His kingdom in India. Such faith was indeed manifested throughout our entire 1937 "annual convention."

In the first place, what a wise selection was made by the painstaking program committee for the convention theme, "Victorious Faith." The wisdom of that choice was shown anew each day as the theme was developed in prayer, song, devotional and address.

Each day's work began with a period of silent prayer. Printed slips bearing wise selections for directing the individual's silent devotions were placed on the chapel benches each morning.

Our Bilaspur pastor, S. Maqbul Masih, opened our convention with the first devotional period: "Faith is the title-deed of God's gift to us." Miss Valborg Frandsen of Mahoba, in wonderful messages of both song and word: "Through faith we dare believe in that we do not fully understand." R. C. Bolduan of our Australian Disciples of Christ: "The wonder-mark of the Christian religion is that it makes possible an intimate and familiar relationship with God. . . . Through faith it is possible to become well pleasing unto God and to walk with God. . . . Our work is not merely to prove that Christ rose from the dead, but that Christ lives in us." Pastor Khet Singh Nelson of Mungeli: "Abraham went out not knowing where he was going but he had faith in Him with whom he was going." Dr. J. T. Joseph, fine young Indian doctor in charge of the now government-directed sanatorium at Pendra Road: "Faith has an element of adventure . . . venturing all on the assumption that you are on God's side." Mrs. E. A. Springer of Mungeli, in passionate appeal to test our faith:

> Launch out, into the deep.
> Oh, let the shore line go.
> Launch out; launch out;
> In the ocean divine,
> Out where the full tides flow.

Such were the devotions that began our various sessions.

C. E. Benlehr of Jhansi, our convention chairman, gave the first address, "Faith, Retrospect and Prospect." "Faith—primarily a firm conviction of another's word . . . Christ our message . . . a virile message is the product of a vital faith. . . . We must transcend in suffering and sacrifice for our Heavenly King that which soldiers know who serve only an earthly king." W. B. ("Wee Bishop") Alexander, secretary of the Mission, in an address, "Faith in Our Work," inspired, prophetic words of wisdom: "Enthusiasm is a good working synonym for faith. . . . Faith that does not generate enthusiasm in the task is not much of an asset. . . . Preparatory approach to acquiring enthusiasm. Lay aside every weight . . . until we do we cannot run . . . we might as well walk comfortably. Then run . . . looking to Jesus. . . . In partnership with God, His share is guidance. . . . *The popular issues in India today are the things for which Missions have stood alone through generation after generation.* . . . The uplift of the depressed classes . . . elevation of women . . . compulsory primary education. . . . One period of missionary work is closing and another opening . . . new, different . . . an indigenous church. . . . New expectancy holds us. . . . Mobility of missions . . . different type of coworker, native to the village and locally trained . . . missionary has always been a pioneer, now facing new frontiers and increasingly challenging. Let us at least be as much concerned over our own static lives as over the much talked of static Church of our area. . . . 'the tabernacle of God is with man. The first things are passed away. Behold I make all things new.'"

Dr. D. A. McGavran, an enthusiastic leader in Mass Movement work of Mid-India, on "Responsibilities of Faith": "Those not prepared to face the responsibilities of faith had best not make the venture. . . . The treasure of life poured out at home and here in India to establish our faith in India . . . after fifty years, 14 churches. . . . This process of Christianizing India would seem mad to anyone but a Christian. Now we are at the harvest . . . harvest time a time of intense activity . . . must share with the home churches. We shared the famine of 1897. Now we must share the harvest."

W. E. Gordon, just returned from furlough, spoke of "The Faith of the Home Churches": "The devotion, loyalty, suffering of our ministers, especially those of the small churches. . . . The United Christian Missionary Society under crushing responsibilities . . . unselfish devotion and loyalty to us missionaries, even knowing our weaknesses and peculiarities. Youth and adult conferences . . . training for church boards. . . . All this done to remove dead timber—restoring, renewing a strengthened and saved Church with Victorious Faith."

W. G. Menzies, a beloved "elder brother" among us, on "Faith that Moves Mountains": ". . . a faith that not only moves mountains but removes them. . . Nothing is impossible on Mt. Calvary." Dr. K. W. Bonham of Damoh, on "Christian Faith and Health": "The medics would like to help toward that more abundant life. Sanitation, hygiene, preventive medicine . . . the increasing frequency of sickness among our missionaries in ratio to the lengthened term of service and increased responsibilities."

G. H. Singh, principal of the Union Boys High School, Jubbulpore, on "Christian Faith and Nationalism": "We lose sight of our objective. . . . 'I press on to the mark.' . . . We who are Christians must beware that in the Rising Tide of Nationalism we are not swept away with the tide. . . . Tolerance, yes, but when the lie is flung in our face that God is partial and the Brahmans His chosen people, no tolerance. . . . If conversions mean merely increased numbers, then we are not seeking God's glory but our own. I am proud to be a Nationalist, but when my countrymen say 'do not preach' I can but say, 'I am first a Christian.'". Orville L. Davis, newly installed principal of Leonard Theological College, Jubbulpore, our only outside speaker, on "The Prophetic Motif in Our Present Day Faith": "We need two instruments . . . windshield, to keep our vision clear . . . the mirror, to see what is behind us. Faith equals vision plus devotion." Mrs. H. M. Reynolds, honoring all women with her splendid delivery of a thought-provoking address on "The Present Task of Christian Womanhood in India": "The Indian woman must be made to believe in herself." T. N. Hill, superintendent of the Mission Press, Jubbulpore, in terse, forceful sentences talked on "Intelligent Faith": "Need for more intelligence in religion. Faith is infinitely more than belief."

Thus through seven days our souls and minds were fed with words of grace and wisdom.

A most fitting and impressive memorial service was held on Sunday morning, remembering two of our group who have

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* Missionary at Kulpahar, India.

Immortal Love

A Service of Dedication for Offerings on Easter Sunday

By GRACE W. McGAVRAN*

The church is decorated for Easter. This service requires a large white cross in the center-back of the platform. *The Reader* stands well to one side; *The Quartette* is behind the cross; *The Speaking Choir* occupies as many choir seats as is convenient. *Two Receivers of Gifts,* clad in white and bearing offering plates, enter from the rear, toward the close of the service, leading the procession of *Gift-Bearers,* clad also in white, two from each department, who walk in the following order: Beginners, Primary, Junior, Intermediate, Senior, Young People and Adult. The *Receivers of Gifts* stand one on each side of the cross, facing the audience. The *Gift-Bearers* form a semicircle facing the cross, with the tallest persons at the two ends, grading down to the Beginners in the center. Rehearse this part of the service, from the entrance of this group to the end.

Organ prelude — "Crusader's Hymn" (Fairest Lord Jesus), played while The Reader, The Quartette and The Speaking Choir take their places.

Hymn—"Fairest Lord Jesus," sung by all. (If unfamiliar, have it sung by children's departments, the Quartette and Speaking Choir).

Invocation—(given as follows)

Reader—For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

Speaking Choir (softly and rapturously)—And His name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, the Prince of Peace.

Reader—And Jesus said,—I, if I be lifted up, shall draw all men unto me.

Quartette†—

Immortal Love, forever full
Forever flowing free
Forever shared, forever whole
A never-ebbing sea.

Scripture—Matthew 25: 31-40, (given thus)

Reader—And Jesus, teaching them, said (reads verse 31)
Speaking Choir—(reads verses 32, 33)
Reader—(reads verses 34, 35, 36)
Speaking Choir—(reads verses 37-39)
Reader—(reads verse 40 and adds to it) And inasmuch as ye did it not unto one of the least of these ye did it not unto me.

Quartette—

Who hates, hates thee; who loves, becomes
Therein to thee allied,
All sweet accords of hearts and homes
In thee are multiplied.

Reader—So we today, joined together, one body in His Church, come hither to rededicate ourselves to Christ—The Way, The Truth, The Life!

Quartette—

We faintly hear, we dimly see,
In differing phrase we pray,
But dim or clear we own in thee
The Light, the Truth, the Way.

So, weak and blinded though we be,
Thou dost our service own;
We bring our varying gifts to thee
And thou rejectest none.

Reader—

And coming, to pledge our powers of heart and mind to the service of our Lord in the building of His Kingdom upon earth, we bring also of our possessions, in token of our fealty.

Speaking Choir—(softly but clearly)

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little:
Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

Organ processional—"Serenity" (played softly while from the rear of the church, up through the center aisle, come the Receivers of Gifts and the Gift-Bearers. The music continues till all are in place).

The Receivers of Gifts—take their places, one on each side of the cross, facing the audience.

The Gift-Bearers—take their places thus: The Beginners moving forward to the designated place, simply stop. The Primary children go, one to each side of the Beginners. And so on. When all are in place, each one being no farther from the cross than any other, and all facing it.

The Reader—Thus as our gifts are brought before the cross in token of our love for Him who there gave us His all, let each in silence pledge his skill, his strength, his time, his very self, to the service of our Christ.

The Gift-Bearers—beginning at both ends, and one at a time step forward and lay the offering they bear, into the offering plates held by the Receivers of Gifts; returning to stand as before, but with bowed heads, while the gifts are being presented.

Quartette—

Our skill of hand and strength of limb
Are not our own but thine;
We link them to the work of him
Who made all life divine.

O Lord and Master of us all
Whate'er our name or sign
We own thy sway, we hear thy call
We test our lives by thine.

The Organ continues playing the tune, if a recessional is desired, while all participants except the Reader go quietly out, leaving the Reader to pronounce the benediction and who then follows them; or, the benediction directly follows the hymn.

Reader—The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with us all, evermore. Amen.

The causes emphasized at Easter are Home Missions, Ministerial Relief, Church Extension, Christian Unity, International Convention, and National City Church (receives designated gifts). The gifts received at Easter go toward the support of these causes. All offerings should be sent to the cause or to Unified Promotion.

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* Writer in field of Missionary Education. Book rights reserved.

† This and all verses from now on to the end are sung to the tune "Serenity."

Winter Events In Our Colleges

Hiram College
Hiram, Ohio

THE Student Religious Council recently sponsored the visit of Harold E. Fey, secretary of the Fellowship of Reconciliation, on the Hiram campus. The day included an all-student convocation, where Mr. Fey spoke on the problems of peace; a luncheon with the cabinet of the College Class; individual conferences; a dinner given by President and Mrs. Brown for student leaders; and an evening meeting sponsored by the Y. M. C. A. Mr. Fey's sister, Miss Evelyn, formerly associated with The United Christian Missionary Society, is a student at Hiram.

Dr. Robert E. Speer, noted author and ex-president of the Federal Council of Churches in America, has been chosen to give the Caleb Davies Lecture on March 17. Dr. Speer will spend the entire day on the campus, speaking at the student convocation in the morning.

The Student Religious Council, meeting at luncheon with Dr. Alexander Paul of Indianapolis, Indiana, during his recent visit, began preparation for the Lenten program. This will include a special series of convocation speakers, weekly noon meetings at the church of the Friends of the Altar, and special plans for Passion Week.

The recently organized Hiram orchestra, under the direction of Raymond Gerkowski, will add its spring concert to the musical events already on the college calendar. A Cleveland friend of the college has agreed to serve as patroness of the orchestra, making it possible to augment the orchestra personnel with several members of the Cleveland Symphony who will play in positions second to those of the students.

Trustees of Hiram College have authorized an effort to raise $12,000 which will make possible the renovation of old Main Hall. The heating equipment is in need of replacement. It is planned, also, to redecorate the hallways and rooms, making several of the classrooms into the nature of informal living rooms.

Butler University
Indianapolis, Indiana

Founders' Day ceremonies, marking the eighty-eighth anniversary of the founding of Butler College were held on February 7 in the Butler fieldhouse and in the Riley room of the Claypool Hotel, Indianapolis. Approximately 2,500 persons attended the morning services in the fieldhouse. Seniors, led by officers of their class, made their first appearance in cap and gown. President James W. Putnam introduced members of the student body, faculty and board of directors. Music for the occasion was furnished by the university band and choir under the direction of Ellis Carroll and Professor Donald C. Gilley. The recessional of faculty and seniors closed the morning program. Claris Adams, president of the Ohio State Life Insurance Company and a graduate of Butler in 1910, was the guest speaker on the evening program held at the Claypool Hotel, President Putnam presiding.

The Chapel of the Holy Grail
The Disciples Divinity House, University of Chicago, Chicago, Illinois.

March 19 has been set as the date for the sixth annual running of the Butler Indoor Relays, according to an announcement made by Paul D. Hinkle, athletic director, and Lawrence Holmes, track coach and director of the meet. Guilford C. Pearce, a senior, is student manager. More than $1,000 worth of trophies will be awarded to the winning teams. Schools such as Michigan, Indiana, Purdue, Notre Dame, University of Illinois and Michigan State will be represented in the relays.

The Zelotai Club of the Butler College of Religion recently held a meeting in honor of Mrs. E. G. Homrighausen, who will leave soon with her family for Princeton, New Jersey. Dr. Homrighausen, formerly a member of the Butler School of Religion faculty, has accepted the chair of religious education at Princeton University.

Christian College
Columbia, Missouri

E. K. Higdon, executive secretary of the National Christian Council of the Philippines and former Disciple missionary to the Islands, spoke on "A Day in Manila" before students and faculty members of Christian College on January 17. Mr. Higdon discussed the cooperative projects, the economic, health and sanitation improvement, supervised recreation, women's club work and Christian education which is being carried forward by the Council. Mr. Higdon also spoke in the First Christian Church, and to student groups of the University of Missouri.

William C. Bedford has become instructor in organ, a position vacated by Mrs. Charlotte Morse Bullock. He will also be organist at the First Christian Church. Mr. Bedford has been assistant to the musical director of Hoosac School, Hoosick, New York, and organist and choirmaster there during the past year. He received his Bachelor of Music degree from the College of Fine Arts, Syracuse University, in 1934, and has had wide experience as an organist and soloist. He is a member of the American Guild of Organists and of Phi Mu Alpha-Sinfonia.

Culver-Stockton College
Canton, Missouri

Dr. Charles W. Gilkey, dean of the University Chapel, University of Chicago, was presented by the lecture-entertainment committee of Culver-Stockton College in a lecture on the "Faiths That Undergird Democracy," January 10, in Henderson Hall. A splendid attendance of students and townspeople greeted the lecturer. Dr. Gilkey is presenting this lecture in many of the large universities of the United States in the near future, such as Harvard, Stanford, Princeton, Cornell, New York University, Howard and Purdue.

Dr. Gilkey was the guest of the administration committee of the college and the ministers of Canton at a luncheon. In the afternoon a round table discussion with the college faculty was held by Dr. Gilkey, where the subject under consideration was, "Responsibilities of the Faculty for Religious Interests in the Lives of the Students."

Culver-Stockton celebrated the eighty-fifth anniversary of its founding with a special program Friday, February 28. Dr. C. E. Lemmon, pastor of the First Christian Church, Columbia, Missouri, was the principal speaker, addressing himself to the subject "What Is There to Religion?" The music for the program was contributed by the department of fine arts.

Eugene Elkins of Madison, Wisconsin, has resigned his position as instructor of

romance languages at the University of Wisconsin to come to Culver-Stockton as head of the language department, succeeding Professor Maurine Mays Leonard, who was serving an interim appointment in that position.

Earl Bartareau, a junior at Culver-Stockton College from St. Louis, has been appointed one of a committee of five at the First National Methodist Convention to formulate plans for the unification of the student work of the three branches of the Methodist church.

Phillips University
Enid, Oklahoma

Dr. Eugene S. Briggs began his duties as president of Phillips University on February 1, succeeding Dr. I. N. McCash, who served as president of the institution for twenty-two years. Dr. McCash becomes president emeritus of the school. Students, faculty, the community and patrons of Phillips University are highly pleased with the selection of Dr. Briggs and are looking forward to a vigorous administration for Phillips University.

Dr. W. R. Walker of Columbus, Ohio, gave six inspiring and helpful lectures before the Bible College on January 11-13. His lectures were on "A Ministering Ministry."

Dr. H. Augustine Smith, Boston University, an outstanding leader in church music, pageantry, etc., was a recent visitor to the campus and addressed the College of the Bible.

Eureka College
Eureka, Illinois

The campus class of the Eureka Christian Church, taught by President McLain and Miss Dorothy Powell, dean of women at the college, has begun a series of studies on the subject, "My Philosophy of Life." J. M. Allen, alumnus and trustee emeritus of Eureka College, made the first presentation of this subject on January 16. Robert Pugh, a prominent sophomore student; Dr. Harold S. Carlson, professor of psychology; James Borop, a freshman; and Johnnie Howard, a Negro student from Southern Christian Institute in Edwards, Mississippi, will speak during the series. All members of the student group are invited to participate in these discussions.

Officers of the Student Coordinating Council of Phillips University, Enid, Oklahoma.

Two men standing are (left to right): Dr. J. C. Shirley, dean of the College of Arts and Science, and Prof. M. E. Carey, band director, faculty sponsors of the Council.

Chapman College
Los Angeles, California

Chapman has experienced a ten per cent increase in enrollment this year, which gives evidence to the fact that church people of California are becoming more "Christian college-minded." California is feeling the force of this leadership, as pulpits are being supplied more and more by Chapman graduates.

The student vesper hour was recently introduced as a new feature on the campus of Chapman College. It is held in the music chapel on Tuesday evening under the auspices of the Student Ministerial Association and is conducted entirely by students. The services vary in content, such as devotional talks, music, poetry, silent meditations, but all with a very definite influence on the campus life in a deepening appreciation of a real worship experience.

Dr. T. T. Swearingen, executive secretary of the department of religious education, The United Christian Missionary Society, was a recent chapel speaker while on a visit to the Pacific Coast.

Professor Robert Pollack, world famous violin instructor, has been added to the fine arts faculty recently. For the first time in its history, Chapman College offered a Master of Music degree last year. This year there are a number of students studying toward this degree.

Kansas Bible College
Lawrence, Kansas

Dr. E. K. Higdon, former missionary to the Philippines, and at present with the International Missionary Council, who has spent several weeks making a tour of our college and university centers, visited Lawrence on the first two days of February and spoke to various groups, as well as to a general mass meeting of the students and at a dinner meeting of the Christian Church. Dr. Higdon is one of the best informed speakers on the Orient who is appearing before American audiences, and is unusually successful in presenting his thoughts to students both in the Philippines and in this country.

Atlantic Christian College
Wilson, North Carolina

Miss Mary Apple, distinguished young contralto of New York and Washington, and Mrs. Nannelle Hinton Burt, pianist, formerly of the Atlantic Christian College faculty, were heard in a recital at the college last month. This was the second concert of the season sponsored by the Cooperative Association.

Atlantic Christian College will become a member of the Associated College Press in the near future. The Associated College Press is an organization of six hundred college newspapers established for the purpose of furthering the editorial and business of all.

Transylvania College
Lexington, Kentucky

Dr. Jesse Herrmann, minister of the Second Presbyterian Church, Lexington, Kentucky, has been chosen as professor of philosophy of Transylvania College. A native of New Jersey, Dr. Herrmann is a graduate of Princeton University and Princeton Theological Seminary. He has taken graduate work at Union Theological Seminary, the University of Berlin, and the University of Marburg, Germany. Dr. Herrmann assumed his duties at the beginning of the second semester, replacing Dr. Hampton Adams, who has accepted a call in another state.

Photo by H. H. Wright.

Beatrice Waiss, First Woman Editor in Many Years, of the Butler University Collegian giving instructions for the day's edition.

Left to right are James Hanna, make-up editor; James Mullane, advertising manager; Harold Trulock, city editor; William Mitchell, business manager.

Directory of Foreign Missionaries of The United Christian Missionary Society

Africa

D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa

Alumbaugh, Miss Goldie P., Wema
Baker, Dr. and Mrs. Donald H., Mondombe
Bateman, Miss Georgia B., Bolenge
Bateman, Miss Martha J., Monieka
Boyer, Mr. and Mrs. Elmer G., Wema
Byerlee, Mr. and Mrs. David A., Bolenge
Clarke, Mrs. Virginia, Bolenge
Cobble, Mr. and Mrs. Robin R., Monieka
Edwards, Mr. and Mrs. W. H., Bolenge
‡Havens, Mr. and Mrs. Virgil E., 5452 University Avenue, Indianapolis, Indiana
¶Hedges, Mrs. Lillie B., 3581 Vista Avenue, Hyde Park, Cincinnati, Ohio
¶Hensey, Mr. and Mrs. Andrew F., Sardinia, Ohio
*Hobgood, Mr. and Mrs. H. C., 301 North Broadway, Lexington, Kentucky
Horton, Dr. and Mrs. George W., Lotumbe
Hurt, Mr. and Mrs. Lewis A., Mondombe
Jaggard, Dr. and Mrs. Louis F., Monieka
*Johnston, Mr. and Mrs. E. A., Pembroke, Corfu, New York
McCracken, Miss Faith A., Bolenge
Mitchell, Miss Hattie P., Mondombe
¶Mosher, Dr. and Mrs. George E., 1618 S. Ridgeley Drive, Los Angeles, California
Musgrave, Miss Ruth, Lotumbe
Poole, Miss Edna, Bolenge
Rowe, Mr. and Mrs. F. L., Coquilhatville
Russell, Mr. and Mrs. H. Gray, Bolenge
Shoemaker, Miss Gertrude M., Mondombe
Smith, Mr. and Mrs. Everton B., Lotumbe
Smith, Mr. and Mrs. Herbert, Bolenge
†Smith, Dr. Myrtle Lee, 303 North Church Street, Livingston, Tennessee
§Snipes, Mr. and Mrs. P. D., 1215 Mary Street, Waycross, Georgia
Stober, Miss Buena R., Lotumbe
Ward, Miss Myrle O., Wema
Watts, Mr. and Mrs. David L., Monieka
†Weaver, Mr. and Mrs. Stanley R., 9436 South Harvard Blvd., Los Angeles, California
Wells, Miss Goldie Ruth, Bolenge

China

(Regular addresses given for missionaries)

¶Arnold, Mrs. T. J., Box 188, Hiram, Ohio
Bates, Mr. and Mrs. M. Searle, University of Nanking, Nanking Kiangsu Province
Brady, Dr. and Mrs. R. F., University Hospital, Nanking
Burch, Mr. and Mrs. C. A., Hofei, via Wuhu
¶Butchart, Mrs. Nellie D., Eureka, Illinois
‡Collins, Miss Lillian B., 67 Columbus Street, Bedford, Ohio
*Corpron, Dr. and Mrs. Douglas S., Sage Memorial Hospital, Ganado, Arizona
¶Dale, Miss Edna P., 715½ E. 49th Street, Los Angeles, California
*Ely, Miss Lois A., 1641 Purdue, West Los Angeles, California
Fry, Miss Nancy A., Nantung, Kiangsu Province
¶Garrett, Mr. and Mrs. Frank, West Portal, Colorado
Gish, Mrs. Edna, Christian Mission, South Gate, Nanking
†Goulter, Mr. and Mrs. O. J., 611 McKinley Avenue, Redlands, California
Gray, Miss Cammie, Christian Girls' School, Nanking, Kiangsu Province
Hagman, Dr. and Mrs. G. L., Christian Hospital, Nantung, Kiangsu Province
*Haskell, Mr. and Mrs. W. W., Apt. 422, 99 Claremont Avenue, New York, N. Y.
¶Hunt, Mr. and Mrs. Wm. Remfry, 2517½ West 42d Street, Los Angeles, California
¶Kelly, Miss Mary F., 1306 West Union, Gainesville, Florida
Lawrence, Miss Margaret, Wuhu, Anhwei Province
¶Lyon, Miss Emma A., c/o Wilbur Lyon, A. P. Mission, Veriguela, Bombay Presidency, India
¶Macklin, Dr. and Mrs. W. E., 400 East Live Oak Street, San Gabriel, California
*Major, Miss Laura Lynne, Whitewright, Texas
Marx, Mr. and Mrs. Edwin, 74 Pao Tai Chieh, Nanking
McCallum, Mr. and Mrs. James H., 209 Peh Hsia Road, Nanking
Mushrush, Miss Vincoe, Nantung, Kiangsu Province
¶Osgood, Dr. and Mrs. E. I., Hiram, Ohio
*Plopper, Mr. and Mrs. C. H., Apartment 206, 548 Orange Street, New Haven, Connecticut
Schutze, Miss Katherine, Chung Hwa Middle School, Drum Tower, Nanking
¶Settlemyer, Miss Edna K., 1497 West 117th Street, Cleveland, Ohio
*Slater, Dr. and Mrs. Paul R., 1315 Semple, St. Louis, Missouri
Smythe, Mr. and Mrs. Lewis S. C., Drum Tower, Nanking
Teagarden, Miss Lyrel G., Hofei, via Wuhu, Anhwei Province
†Tremaine, Miss Stella, Iuka, Kansas
Vautrin, Miss Minnie, Ginling College, Nanking
Wilkinson, Miss Wenona, Hofei, via Wuhu, Anhwei Province
Young, Miss Grace N., Hofei, via Wuhu, Anhwei Province

India

Alexander, Mr. and Mrs. W. B., Jubbulpore, Central Province
Bender, Miss Anna K., Pendra Road, Central Province
Benlehr, Mr. and Mrs. C. E., Garhiya Phatak Jhansi, United Province
Bonham, Dr. and Mrs. Kenneth W., Damoh, Central Province
Brown, Miss Leta May, Kulpahar, United Province
*Clark, Miss Alice, 107 West Washington Street, Fairfield, Iowa
¶Clarke, Miss Mary L., 1 The Drive, King's Hedge, Cambridge, England
Cowdrey, Miss Anna B., Mungeli, Central Province
¶Cunningham, Mrs. D. O., 6 Naka Cho, Yotsuya Mission, Tokyo, Japan
¶Davis, Mr. and Mrs. E. C., Box 46, Edinburg, Virginia
¶Drummond, Dr. and Mrs. C. C., Medford, Oregon
‡Elliott, Miss Vida C., Texas Woman's Missionary Society, First Christian Church, Fort Worth, Texas
¶Elsam, Mr. and Mrs. C. G., 1029 N. Laramie, Chicago, Illinois
Ennis, Miss Emma J., Bilaspur, Central Province
Fleming, Miss Jennie V., Mungeli, Central Province
Ford, Miss Lucile, Kulpahar, United Province
¶Franklin, Miss Josepha, 316 Jackson Street, Anderson, Indiana
¶Franklin, Miss Stella, 316 Jackson Street, Anderson, Indiana
Furman, Miss Myrtle, Kotmi, Pendra Post Office, Bilaspur District, Central Province
Gamboe, Mr. and Mrs. Homer P., Bilaspur, Central Province
Gordon, Mr. W. E. and Dr. Ada McNeil, Damoh, Central Province
‡Harnar, Mr. and Mrs. Frank E., 237 Laird Avenue, S. E., Warren, Ohio
Harrah, Miss Veda B., Pendra Road, Central Province
Hill, Miss Elizabeth, Jubbulpore, Central Province
Hill, Mr. and Mrs. T. N., Jubbulpore, Central Province
Livengood, Mr. and Mrs. Fay E., Damoh, Central Province
¶Longdon, Dr. Mary M. C., 1315 A South Atlantic Avenue, Daytona Beach, Florida
¶Lohr, Mrs. Bertha F., 621 Linden, Long Beach, California
Lutz, Dr. Elizabeth J., Pendra Road, Central Province
¶Madsen, Mrs. Bessie F., Jubbulpore, Central Province
McGavran, Mr. and Mrs. D. A., Mungeli, Central Province
¶McGavran, Mr. and Mrs. J. G., 5718 Oak Avenue, Indianapolis, Indiana
Menzies, Mr. and Mrs. Walter G., Pendra Road, Central Province
Menzies, Miss Dorothy, Woodstock School, Landour, Mussoorie, U. P.
Miller, Dr. and Mrs. George E., Pendra Road, Central Province
Mitchell, Miss Ruth I., Bilaspur, Central Province
*Moody, Mr. and Mrs. Joseph, 421 Davidson Court, Lexington, Kentucky
*Mullin, Miss Ann V., c/o Missions Building, Indianapolis, Indiana
Nicholson, Miss Neva, Bilaspur, Central Province
Nichoson, Dr. Hope H., Bilaspur, Central Province
Pope, Miss Caroline E., Pendra Road, Central Province
Potee, Mr. and Mrs. Kenneth L., Pendra Road, Central Province
*Rambo, Dr. and Mrs. Victor C., 5122 Greene Street, Germantown, Philadelphia, Pennsylvania
Reynolds, Mr. and Mrs. H. M., Mungeli, Central Province
¶Rioch, Mr. and Mrs. David, 71 Woodland Road, Auburndale, Massachusetts
Saum, Mr. and Mrs. H. C., Takhatpur, Bilaspur District, Central Province
¶Scott, Mrs. Mayme J., 214 South Garth Avenue, Columbia, Missouri
Shreve, Miss Ethel, Bilaspur, Central Province
*Smiley, Mr. and Mrs. C. H., 5827 Maryland Ave., Chicago, Illinois.
Springer, Mrs. Eva Alice, Mungeli, Central Province
Terry, Mrs. Miriam C., Bilaspur, Central Province
Vance, Miss Zonetta M., Pendra Road, Central Province

Japan

¶Armbruster, Miss Rose T., 1350 South Humboldt Street, Denver, Colorado
¶Asbury, Miss Jessie J., 4118 Monroe Street, Los Angeles, California
¶Clawson, Miss Bertha, c/o Mrs. Mary Perfect, Angola, Indiana
¶Hagin, Mr. and Mrs. F. E., 634 N. Howard, Glendale, California
McCoy, Mr. and Mrs. R. D., 354 Nakazato, Takinogawa Ku, Tokyo, Japan
Trout, Miss Jessie, 475 Kami-Kitazawa, 2 Chome, Setagaya Ku, Tokyo, Japan
Young, Mr. and Mrs. T. A., 65 Miyashita Cho, Kaishikawa Ku, Toyko, Japan
Doan, Mrs. Mary Lediard, 475 Kami-Kitazawa, 2 Chome, Setagaya Ku, Tokyo, Japan

Mexico

Cantrell, Miss Florine, Ciudad Garcia, Zacatecas, Zac.
Gibbons, Miss Pearl, Apartado 46, San Luis Potosí, S. L. P.
Holroyd, Mr. and Mrs. Howard T., Apartado 46, San Luis Potosí, S. L. P.
Huegel, Mr. and Mrs. F. J., Tokio 65, Mexico D. F.
Irelan, Miss Elma C., Apartado 147, Aguascalientes, Ags.
Kepple, Mr. and Mrs. Paul C., Apartado 147, Aguascalientes, Ags.
Leslie, Miss Ruth, Apartado 147, Aguascalientes, Ags.
Strange, Miss Hallie, Apartado 46, San Luis Potosí, S. L. P.
Wilson, Miss May E., Apartado 147, Aguascalientes, Ags.

Philippine Islands

Huber, Mr. and Mrs. Allen, Ilocos Sur, Vigan
¶Pickett, Dr. and Mrs. C. L., 6827 16th Avenue, N. E., Seattle, Washington

Puerto Rico

*Carpenter, Mr. and Mrs. V. C., 439 Linwood, Columbus, Ohio
¶Mills, Miss Florence A., 1014 23rd Street, Des Moines, Iowa
Morton, Mr. and Mrs. C. Manly, Rio Piedras

Argentina

McWilliams, Mr. and Mrs. S. S., Colegio Ward, Ramos Mejia, F. C. O. Buenos Aires
Montgomery, Mr. and Mrs. J. D., Ramos Mejia, F. C. O. Buenos Aires

Paraguay

Andress, Paul, Casilla de Correo 241, Asunción
Fishbach, Miss Agnes, Casilla de Correo 241, Asunción
Gibson, Miss Martha, Casilla de Correo 241, Asunción
‡Hopper, Mr. and Mrs. Rex D., 2917 West Avenue, Austin, Texas
Hughes, Mr. and Mrs. Fred W., Casilla de Correo 241, Asunción
Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asunción

(Continued on page 34)

*Furlough §Sick Leave
†Extended Furlough ¶Retired
‡Leave of Absence

Directory of Foreign Mission Institutions
The United Christian Missionary Society

Africa

Dr. William Bailey Memorial Hospital
Bolenge, Congo Belge, W. C.
Frank Battson Memorial Press, Bolenge, Congo Belge, W. C.
Congo Christian Institute, Bolenge, Congo Belge, W. C.
Lester Memorial Hospital, Wema, Congo Belge, W. C.
Lockwood-Kinnear Hospital, Monieka, Congo Belge, W. C.
Shotwell Memorial Hospital, Mondombe, Congo Belge, W. C.
Lotumbe Hospital, Lotumbe, Congo Belge, W. C.

China

Chuchow District, Anhwei Province
- Ruh Teh Primary School, Chuchow
- Ruh Wen Primary School, Ko Tan Tsih
- Ruh Tseh Primary School, Wu I
- Ruh Hwa I, Cheo Chia Kan Primary
- Ruh Hwa II, Ku Ho Primary
- Ruh Tsai, Tan Ts'uen Lower Primary
- Tsuen Tsias Primary, Tsuen Tsias

Luchowfu District, Anhwei Province
- Coe Memorial High School, Hofei
- Coe Memorial Primary School, Hofei
- Rural Primary Schools, Luchowfu rural
- Women's Half Day School, Hofei Primary Special
- Luchowfu Christian Hospital, Luchowfu

Drum Tower, Nanking, Ku
- Christian Girls' High School, Nanking
- Christian Girls' Primary School, Nanking

South 'Gate, Nanking, Ku
- Ruh Chuin Boys' Middle School, Nanking
- Ruh Chuin Girls' Middle School, Nanking
- Ruh Chuin Primary School, Nanking
- Women's Half Day School, Nanking Special Primary

Nantungchow, Kiangsu Province
- Tsong Ing Girls' High School, Nantungchow
- Tsong Ing Primary School, Nantungchow
- Tsong Ing Kindergarten, Nantungchow
- Nantungchow Christian Hospital, Nantungchow

Wuhu, Anhswei Province
- Li Deh Primary School, Wuhu

Union
- Nanking University, Nanking, Ku
- Nanking University High School, Nanking
- Ginling College, Nanking (College for Women)
- Bible Teachers' Training School, Nanking
- Nanking Theological, Nanking
- Wuhu Academy, Wuhu
- University of Nanking Hospital, Nanking, Kiangsu Province

India

Central Province

Bilaspur
- Burgess Memorial Primary School
- Burgess Memorial Anglo-Vernacular Middle School
- Burgess Memorial High School
- Chakapara Boys Anglo-Vernacular School
- Tarbahar Primary School
- Muhripar Primary School
- Jackman Memorial Hospital and Dispensary
- Jackman Memorial Nurses Training School

Takhatpur (Mungeli)
- Leper Home
- Pendridhi Farm
- Takhatpur Dispensary
- Jarhagaon Primary School

Mungeli
- Mungeli Primary School
- Girls' Boarding School
- Teachout Memorial Hospital and Dispensary

Fosterpur (Mungeli)
- Fosterpur Primary School
- Fosterpur Farm

Pendra Road
- Anglo-Vernacular Middle School
- Sumankhetan Girls' Boarding and Middle School
- Jyodipur Primary School
- Badaura Primary School
- Tuberculosis Sanatorium (Union) Dispensary

Kotmi
- Kotmi Primary School
- Dispensary

Jubbulpore
- Mission Press
- Christian High School (Union) Damoh
- Damoh Boys' Boarding School
- Industrial School
- Farm
- Primary School
- Anglo-Vernacular Middle School
- Damoh Hospital and Dispensary

Jhansi
- Primary School

Kulpahar
- Women's Industrial Home

Japan

Akita Yochien Kindergarten, Akita City
Honjo Yochien Kindergarten, Honjo Machi, Akita Ken
Fukushima Yochien Kindergarten, Fukushima City
Tennoji Yochien Kindergarten, Tennoji Ku, Osaka
Nakazato Yochien Kindergarten, Nakazato Machi, Takinogawa, Ku, Tokyo
Mary Rioch Kindergarten, Matsugae Cho, Koishikawa Ku, Tokyo
Asakusa Kaikan Takujijo Day Nursery, Tanaka Machi, Asakusa Ku, Tokyo
Sei Gakuin Gakko Middle School, Takinogawa Ku, Tokyo
Margaret K. Long Girls' School, Takinogawa Ku, Tokyo
Joshi Sei Gakuin Bible Department, Takinogawa Ku, Tokyo
Sei Gakuin Bible College, Takinogawa Ku, Tokyo
Union
- Women's Christian College of Japan, Suginami Ku, Tokyo City

Mexico

Colegio Ingles, San Luis Potosi, S. L. P.
Evangelical Seminary of Mexico

Puerto Rico

Evangelical Seminary of Puerto Rico (Union), Rio Piedras
Union Press and Bookstore, Ponce

South America

Colegio Internacional, Casilla de Correo, 241 Asuncion, Paraguay
Colegio Ward (Union), Ramos Mejia, F. C. O., Buenos Aires, Argentina
Union Seminary, Jose Bonifacio 1356, Buenos Aires, Argentina

Directory of Foreign Missionaries

(Continued from page 33)

Mills, Mr. and Mrs. J. Raymond, Casilla de Correo 241, Asunción
‡Norment, Mr. Malcolm L., Box 2086, University Station, Enid, Oklahoma
Orvis, Miss Mary I., Casilla de Correo 241, Asunción

Tibet

¶Ogden, Mrs. Minnie A., 5419 La Mirada Avenue, Los Angeles, California
¶Shelton, Mrs. Albert L., 381 North Gibbs Street, Pomona, California

General Union Work

Fonger, Mr. and Mrs. W. E., American Bible Society, Box 755, Manila, Philippine Islands
Higdon, Mr. and Mrs. E. K., c/o International Missionary Council, 156 Fifth Avenue, New York, N. Y.
Inman, Mr. and Mrs. S. G., secretary, Committee on Cooperation, in Latin America, 254 Fourth Avenue, New York, N. Y.
Ross, Mr. and Mrs. Emory, secretary of the Africa Committee and American Mission to Lepers, 156 Fifth Avenue, New York, N. Y.
Smith, Miss Zona, League of Evangelical Women, Seaver 1656, Buenos Aires, Argentina, South America

Book Chat

(Continued from page 22)

of plays and a teacher of biography and we like his biography much better than his plays, which to him no doubt would be a great perversity of judgment. He is beginning an ambitious project of five volumes of sixty minute biographies, all to be published during the next two years and to be entitled *Men of Power*. Volume one, just off the press, deals with Thomas Jefferson, Charles Dickens, Matthew Arnold, and Louis Pasteur. In addition to the four sketches he has appended a short chapter on "How to retain biography", which might well be entitled how to "write" or "read" or "evaluate" biography. We hope the succeeding volumes are as interesting and artistic as this one.

Bishop Herbert Welch has a similar volume on *Men of the Outposts*, containing sketches of such religious personalities as Xavier, Livingstone, John Wesley, Mary Slessor, Schweitzer and Mott. Although it is written particularly for his Methodist constituency the material is of universal interest.

Books Mentioned on Page 22

GOD THE CREATOR, by George S. Hendry. The Cokesbury Press. Nashville. 170 pp. Price $1.50.

WHAT HAS CHRISTIANITY TO SAY?, by F. R. Barry. Harper & Brothers. New York. 192 pp. Price $2.00.

THE PENDULUM SWINGS BACK, by Marvin M. Black. The Cokesbury Press. Nashville. 229 pp. Price $2.00.

THE TEMPLE IN THE HEART, by James Reid. The Cokesbury Press. Nashville. 331 pp. Price $2.00.

MEN OF POWER, Volume 1, by Fred Eastman. The Cokesbury Press. Nashville. 186 pp. Price $1.50.

MEN OF THE OUTPOSTS, by Herbert Welch. The Abingdon Press. New York. 261 pp. Price $2.00.

CHRISTIAN HOPE FOR WORLD SOCIETY, by John T. McNeill. Willett, Clark and Co. $2.50.

When sound scholarship, a social passion and a deep personal religious feeling meet, the result, if set down in a book, is likely to be worth reading. The thesis of Dr. McNeill's book is challenging: Almost from the first century there has been a growing Christian hope for a better world society. The restless minds of the leaders of the Church have envisioned in various ways the potential impact of Christian ideals on a receptive world. As a result, the influence of the Church in the creation of social attitudes of justice, order and humanitarianism has been incalculably great.

Professor McNeill is a mature scholar in the field of the history of European Christianity. His book is a compact historical study—indeed, so compact that it verges on cataloguery at times. Occasionally the writer presupposes a background which it is feared some of his audience will not have. Yet the final two chapters are alone worth more than the book's price. —J. ROBERT SALA.

Women and World Highways

Women Study Means for Peace

By MARGARET AVERY COFFIN*

THE thirteenth Conference on the Cause and Cure of War which was held in Washington, D. C., last month brought together 563 women representing eleven national women's organizations. Recognizing the menace of war is ever present, delegates attempted to devise a present-day program for peace to carry out these general objectives: (1) To build effective peace machinery. (2) To reduce war marchinery. (3) To obtain guaranteed security against war for every nation.

Throughout the conference special emphasis was placed on the necessity for international cooperation to stop war. It was pointed out that the United States must accept responsibility commensurate with its power. Several speakers observed that our citizens' desire for isolation had contributed to the ineffectiveness of existing peace machinery.

The conference reaffirmed its recommendations of support of (1) membership of the United States in the League of Nations on terms consistent with its commitments under the Pact of Paris; (2) adherence of the United States to the World Court; and (3) taking full advantage of the membership of the United States in the International Labor Organization with a view to furthering social and economic justice throughout the world as an indispensable basis for peace.

Judge Manley O. Hudson, the only representative of the United States on the Permanent Court of International Justice, explained the working of the Court. He said that about sixty cases had come before the Court in the seventeen years of its existence. Many of them were the kind which once states were unwilling to have arbitrated. In no case had the ruling of the Court been flouted. The Court has served the world well in two ways. First, it has set up a storehouse of international law. Second, its very existence as an institution for international arbitration has made it easier for our generation to go on building and developing the instruments of peace.

> The doctrine of the Cross, self-giving, self-suffering, forgiveness, is the exact opposite of the doctrine of armies and navies. One must choose between the sword and the Cross.
>
> —MURIEL LESTER in *It Occurred to Me.*

Professors Gideonse and Staley minimized the importance of the economic factor in the problem of peace and war. It was pointed out that nations now clamoring for colonies as a source of raw materials could not hope to obtain enough natural resources from these channels to meet their needs. Mr. Gideonse said that in 1913 Germany's colonies produced less than 1/100 of the raw materials which Germany used. Mr. Staley stated that many countries were particularly anxious for raw materials which could be used in the manufacture of armaments. In the judgment of the economists the desire for power is the prime reason for the dissatisfaction of the nations which are now seeking colonies.

Freer world trade was advocated as a means of averting war. Our interdependent civilization requires an easy exchange of products. By reducing trade barriers we will increase the accessibility of raw materials and improve the standard of living for those who now suffer from lack of products which are superabundant in other parts of the world.

The conference recommended to its participating organizations that they continue support of the maintenance of the reciprocal trade agreement program of the United States as a means of relaxing international economic tensions and contributing to the restoration of international trade.

Our present Neutrality Act was censured as favoring the aggressor. The section of the 1937 program dealing with neutrality was readopted.

The question of invoking sanctions was brought up at the conference. Several speakers favored economic sanctions if undertaken in cooperation with other nations, although most of them admitted the possibility of such measures involving us in a war.

The conference went on record as favoring sanctions if undertaken "in cooperation with other nations." This section of the program reads: "Provision for cooperation with other nations in financial and economic measures, not including war, designed to withhold aid to a treaty-breaking nation."

A new item on the conference program for study is the International Police Force. Speakers likened the world to a city and stated there is the same need for a police force in both. Major General O'Ryan stated that talk about disarmament is a waste of time until we provide some effective substitute for national armaments.

The speakers almost unanimously condemned the idea of a Japanese boycott. A nation-wide boycott on such articles as silk stockings would actually injure American workers, for it is their labor and not the Japanese raw material used which accounts for most of the price of the finished article. A government-sponsored boycott would disrupt trade between this country and Japan to such an extent that we might be plunged into a depression. One of the strongest arguments against the boycott stressed the hate reaction we would develop. We were warned that a boycott undertaken by scattered individuals would be ineffective and if such a movement became large enough it might be taken over by an unscrupulous rabble-rouser who would use the organization to gain undesirable ends.

Felix Morley, the only speaker in favor of the boycott, thought such a move would show the world that America was interested in the preservation of world peace. He also said such a boycott would not be directed against the Japanese people themselves, but the government and its aggression.

In the closing address of the conference, Mrs. Harper Sibley stressed the importance of Christianity as a foundation for peace. She pointed out that there could be no war in a truly Christian world which believed in the fatherhood of God and the brotherhood of man.

As the above mentioned sections of the program indicate, the conference proposed and adopted a long-range but indefinite plan of action acceptable to the members of the eleven participating organizations. Any such program is successful only if approved and pushed by a majority of the members. Each delegate was urged to take back to her organization the message that there was a great need for education of the public on the question of international cooperation.

Since a democracy theoretically carries out the will of its people, once we have persuaded a majority that international cooperation is the cure for war our government will presumably join with other nations and end war. It will probbably be very difficult for a great many people, including your reviewer, to look past the war clouds of 1938 to the Utopia we hope to create eventually.

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* Margaret Avery (Mrs. Tristram) Coffin attended the Cause and Cure of War Conference as a delegate of the Indiana Y. W. C. A. She is state chairman for Public Affairs and a member of the Industrial Committee.

Programs for Adult Organizations

For the Leader of the April Program

Theme for the Year: The World Is One

Topic: *Out of China and Japan*

WE are in the midst of our study of the world's living religions under the title "Keepers of Altar Fires," built around the year's theme, "The World Is One." As we study each of the religions included in the series we center our thinking not so much upon the beliefs and practices of the religion as upon its adherents, the keepers of its altar fires, and upon the brotherhood of all mankind, the oneness of the world, regardless of religious, racial, or any other differences. By keeping these two emphases before ourselves we will make our programs more human and interesting and richer in missionary appeal. Let us be very sure that we see in each religion being studied its weaknesses and the supreme need of its adherents for the Christ, thus quickening our realization that "We've a Saviour to show to the nations."

January and February centered our attention upon Moslem people; March took up the study of the religions that originated in India—Hinduism, Jainism, Sikhism and Buddhism, the first three still found largely in the land of their birth, the fourth strongest now in China and Japan; April turns our thoughts to Shintoism, Confucianism and Taoism, under the theme, "Out of China and Japan." As we take up our study of these three it will be well to briefly review Buddhism, because it is one of the prevailing religions of these lands, and to think also of the spread of Christianity in these two great countries.

It will be well to remind your group that the devotional themes for the six months deal with sayings of Jesus that show the fundamental teachings of Christianity and mark it as a truly world religion. The theme for our April meditation is, "And Jesus said: Behold . . . my brethren." The teaching is well epitomized in the lovely quotation from John Bannister Tabb, and given in the *Year Book of Programs*—

Thou hast on earth a Trinity—
Thyself, my fellowman, and me;
When one with him, then one with Thee:
Nor, save together, thine are we.

In this issue of WORLD CALL appear suggestions for the leader's use in the devotional service.

For the development of the day's theme, six pamphlets are offered in the *Study Packet*. If you do not have this packet you will do well to send for it. Price fifty cents. The six April pamphlets may be had for ten cents. Two of these pamphlets deal with Japan and both were prepared for us by Miss Jessie Trout, one of our missionaries, connected with the staff of Dr. Kagawa in Tokyo. *Shintoism* is presented to us in a conversation between two people, and will be most effective if so used in the meeting, but it may be reproduced as a talk. *Christianity in Japan* is a brief treatment of what Christians may learn from Shintoists, Confucianists and Buddhists, and Christianity's unique contribution to these religions as well as the way in which followers of all unite to cope with the social needs of the land. Turning to China we find the pamphlet, *Confucianism,* prepared by one of our missionaries, C. H. Plopper. *Taoism* is a brief study of that religion. *Meeting Superstition in China,* prepared by O. J. Goulter, missionary in Hofei (formerly Luchowfu), reveals Christianity at work in the midst of Buddhism, Confucianism and Taoism. These are all offered as source material for brief talks. The final leaflet in the Packet, *Two Poems on China,* has two poems from the pen of Miss Lois Anna Ely and are beautifully in keeping with the study, revealing Christianity's influence upon Chinese youth.

A more extensive study of these religions may be found in the source materials listed in the pamphlet. *To the One Who Is Responsible for Programs* (found in the *Study Packet*) and on page 26 of the January WORLD CALL.

In the March materials was a very interesting pamphlet written by Mr. Goulter as an interview between the missionary and an interested person in this country, *The Abbot of the Temple of Luminous Virtue.* If it was not used in the March program it would fit well into this month's study. In the February material is a brief glimpse of Islam as we find it in China, *Among Moslems in China,* by Winona Wilkinson. If not previously used that also could well be used in the study of China's religions.

The April issue of WORLD CALL will carry an article by E. K. Higdon on Christian movements in the Orient. Mr. Higdon served in the Philippine Islands; one of our missionaries engaged in union work and is now on furlough with headquarters in the offices of the International Missionary Council in New York City. You will find the article just what you need to complete the April study.

More information about the missionary work in China and Japan can be secured from the new *Handbook of The United Christian Missionary Society* which may be secured for ten cents, and from the new *Year Book* which carries the annual reports of the work. WORLD CALL and the *Christian Evangelist* carry information of present-time developments.

Of course we have talked here about more material than you will be able to use. Each group leader will want to make her own selection of the material most suitable to her organization. Other materials may be used in other meetings or made available as reading matter for the group. Be sure the WORLD CALL article is well announced for it ought to be read as well as reproduced in the meeting. It might be well to call attention again to the article by Dr. Archer in the December WORLD CALL, and the two Moslem articles by Mrs. Mills and Mrs. Dodds.

For Your Fellowship Hour

The Calendar of Service (leaflet found in the *Study Packet*) suggests that it would be profitable to have an exhibit of pictures or tapestries or scrolls that reveal the religious life and practices of China and Japan, and, if possible, something also that shows the Christian art, churches and Christian leaders of the two lands. The fellowship hour would make an admirable time to look at such an exhibit with someone to explain the features. The persons in charge of fellowship might well be responsible for assembling and caring for the exhibit. If this is not feasible with your group the Easter emphasis may well be used.

Days of Prayer

The World Day of Prayer, March 4, is one of the deeply devotional days in our missionary year. If your materials have not been ordered perhaps there is yet time to secure them from The United Christian Missionary Society.

We look forward to the keeping of our Easter Week of Prayer, April 11-15.

The services are being prepared by Mrs. S. W. Hutton of Fort Worth, Texas. Under the theme, "Adventures in Sacrificial Living," they will follow the trend of happenings in Jesus' life during Passion Week, climaxing in a time of sacrificial giving on Good Friday. Early in March a sample copy will come to the president of your missionary organization. Orders may be placed with The United Christian Missionary Society.

You've Been Waiting for This

At last we announce the manual, *The Missionary Education of Adults,* by John L. Lobingier. In paper at 60 cents, so that no society need be without a copy, though the cloth at $1.00 will be more economical, with all the use the book is bound to get.

—EDITH EBERLE.

Programs for Young People

The suggestions on this page are based on the rural study for young people as outlined in the program and study packet, "Under All—The Land." This packet of materials is for the use of senior Triangle Clubs, Circles, Christian Endeavor societies, unified youth groups, schools of missions, etc. The price is fifty cents. For further information about missionary materials for young people, write to the Missionary Education Department, The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.—Rose Wright.

Significant Possibilities in Rural Religion

SOME truly significant possibilities are presenting themselves to the rural church right now; but because the rural church is only partially aware of these trends, it may be eminently worth while to review them. The illustrations for this article are drawn, for the sake of convenience, from a single state; but they could be duplicated in almost any of the predominantly rural sections of the nation.

Rural Life Sunday—

Through the cooperation of the 4-H Clubs, the third Sunday in May is designated and observed as Rural Life Sunday. Our state council of religious education submitted to the department of rural sociology of the state college a list of sixty communities where the religious leadership is sufficient to warrant putting on such a rural life program. Ministers in these churches issued invitations to local 4-H Clubs to attend church in a body. The minister preached a sermon on some phase of rural religion, or on the place of the church in the life of the countryside. The young people themselves, through their state office, issued mimeographed services of worship, and a manual for use by churches, showing the ways in which church and club could cooperate. The tie-up is a natural one, and attendance at church on Rural Life Sunday does not come in the same class as similar performances on the part of patriotic or fraternal groups which attend in a body once a year, for in the case of the 4-H Clubs, one of their points of emphasis is religion, and one of the four *H's* stands for "Heart"—that is, the cultivation of the spiritual life.

A Joint Youth Convention—

A further illustration of the cooperation between the 4-H Clubs, with their tremendous membership among young people on the farm, and the church groups is to be seen in the combined state convention of the church youth and the clubs a year ago in this state. Our church young people, through the state youth council, were emphasizing at that time the theme, "Christ in the Life of the Home," and the state 4-H Clubs were studying the "Home" emphasis of their own program. Moreover, in many cases the identical young persons were involved. Hence a joint convention was held on the campus of the state agricultural college. The program of this convention provided for four joint sessions with each organization furnishing speakers for two of the meetings. There was also an exchange of speakers and leaders in the various discussion groups; and of course there was provision for separate meetings of the two organizations, so that the program of each might be carried on.

The consensus of opinion among both the leaders and the young people themselves was that the presence of the 4-H Club delegates at the state Christian youth conference challenged the church young people to think in practical terms of the application of religion to the daily life of the farm, and that the presence of the church young people at the 4-H Club convention added a spiritual tone that was needed and made them conscious of the very essential place of religion in the rural community.

A Farmers' Organization With a Christian Creed—

The Farmers' Union operates in our state a youth section known as the Future Farmers, the main purpose of which is educational. The intention of the group is to acquaint rural youth with the social, economic and religious problems of the day and to prepare them to take their place as intelligent citizens. This group, like other similar organizations, has done much to break down the old distinction between rural and city youth, so that young people from the farms are quite as well informed and as capable of expressing themselves as their city contemporaries.

In their recent convention in this state these Future Farmers adopted as their own confession of faith the Statement of Christian Conviction which the young people of the churches worked out and adopted at Lake Geneva, Wisconsin, in the summer of 1934. It would be hard to think of a more significant tie-up between the rural church and other farm organizations than this. It means that whatever the tendency in the cities to divorce civic organizations from the church, these young people from the farms are still recognizing religion as the motive power in social reform and the inspiration for higher living.

Training Rural Vacation Church School Teachers—

We have just launched in this state a plan for training vacation church school teachers which other states in the Northwest have found practicable. With the cooperation of the faculty of Eastern State Teachers' College, at Madison, and with the help of Dr. William J. Bell of the Presbyterian Board, our state council of religious education conducted in one of the classrooms the course in vacation church school methods and materials. More than a score of students at the normal school completed the course, and will be available for teaching in the vacation church schools, most of which will be in the open country or small villages. The idea was so favorably received that another year we plan to conduct similar classes in two other teachers' colleges; and once this plan is operating in all our normal schools as it is in the states of North Dakota and Minnesota, there will be a steady stream of young public school teachers, trained also to do religious teaching, and in hearty sympathy with the program of the church, available for service in the rural fields. If the denominational colleges can furnish to their own students similar training at the same time that our state council of religious education makes these courses available to the normal students, then we shall have a supply of teachers sufficient to conduct vacation church schools in most of the rural communities of the state.

Conclusion—

An obvious deduction from the above discussion is the intimate relationship between the state agricultural college and the rural churches. In some cases even more than the denominational colleges—certainly more than the state universities—the agricultural colleges are enriching the work of the church in the open country.

A less obvious fact is this: Many leaders of the rural church are not at all aware of their present opportunities. If rural leaders, ministerial and lay, could take advantage of these possibilities, they could not only develop a healthy, native religion, but they could make, through the rural church, a tremendous contribution to the whole spiritual life of the nation. —RAY M. JOHNSON.

(Dr. Johnson is general secretary of the South Dakota Council of Religious Education. This article appeared in the *Bethany Church School Guide,* copyrighted by the Christian Board of Publication. It is used here by permission of the editor.)

Plays on Rural Problems

BREAD, by Fred Eastman
One act. 1 m., 1 b., 2 w., 2 g. About 40 minutes. This play is spoken of as "one of the best contributions in literature to the cause of securing justice for the farmer." A very real story of the longing of a farmer's family. Royalty $5.00. French, 30 cents.

DETOUR AHEAD, by Polly MacManus
One act. 4 m., 3 w. 35 minutes. A play dealing with the problem of a lost homestead. Freshly treated. Dramatic Publishing Co., 35 cents.

FIXIN'S, by Erma and Paul Green
One act. 2 m., 1 w. 30 minutes. A tenant-farm woman whose family fails to understand her longing for "fixin's." Royalty $5.00. French, 35 cents.

(*List of plays to be continued next month.*)

Devotional Study for Missionary Societies

Theme for the Year: And Jesus Said:—

APRIL

And Jesus Said: Behold . . . My Brethren

Hymn: "For the Beauty of the Earth" (The first and second stanzas to be sung, third stanza read by the leader, the fourth to be sung. The third stanza is printed here.)

"For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of All, to Thee we raise,
This our hymn of grateful praise."

Scripture: Mark 3:31-35.

Meditation:

Of all human relationships, family solidarity is perhaps the easiest to comprehend. Often the home remains the one refuge against a cold world. It is the one place where, in any extremity, one should be able to secure love and sympathy and understanding. To comprehend the whole world as a family, with God the Father, and all mankind His children, is difficult. But that is the pattern of living which Christ left for us, and definitely the thinking and ideal of early Christian teachers. In 1 John 4:11-12 we read: "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us." And 1 John 3:16-18: "Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

Thomas á Kempis wrote: "Count not thyself better than others, lest perchance thou appear worse in the sight of God, who knoweth what is in man. Be not proud of thy good works, for God's judgments are of another sort than the judgments of man, and what pleaseth man is ofttimes displeasing to Him. If thou hast any good, believe that others have more, and so thou mayest preserve thy humility. It is no harm to thee if thou place thyself below all others; but it is great harm if thou place thyself above even one. Peace is ever with the humble man, but in the heart of the proud there is envy and continual wrath."

The basic problems that people face are pretty much the same the world over. A woman received a letter from India. She opened it, and the page which greeted her was as unintelligible as Greek. Not one word could she understand for it was written in a language even the symbols of which had no meaning to her. Then she found an accompanying letter from the missionary, explaining that the strange looking page was a letter from an Indian Bible woman in appreciation for financial aid sent for her support. A translation followed. The Bible woman told about her children, their little illnesses, the routine of her days, her hopes and aspirations for her people, the meetings she attended in the Mission. In fact the pattern of her life was not very different from that of the American woman who received her letter. Through the missionary the two became sisters. An interpreter was all that was needed.

There is a destiny which makes us brothers,
None goes his way alone.

Dr. Rauschenbusch says, "It is the business of Christianity to widen the area of comradeship." And our missionaries are doing this wherever we find them. For the rest of us an intellectual acceptance of the kinship of man is not sufficient. "While there is a lower class I am in it. While there is a criminal class I am of it. While there is a soul in prison I am not free." So cried Eugene Debs.

In no uncertain terms Christ stresses individual responsibility: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Lord's Prayer emphasizes for us the Fatherhood of God and our kinship with all who share the earth. With this spirit of kinship and fellowship strong within us may we pray.

The Lord's Prayer (followed by quiet music). —Maurine M. Griffin.

Echoes From Everywhere

Results From Hygiene Training

TWO oxcarts and a horse tonga brought thirty-eight tiny tots from the Tarbahar Primary School, a distance of three miles from the Jackman Memorial Hospital at Bilaspur, India. They were the last of nearly 600 school children to whom we have given a complete physical examination this year. This includes the Burgess Memorial Girls' School, Boys' Anglo-Vernacular Middle School, Tarbahar Primary School and the Murhipar Village School. We find an excellent standard of health among the children who have been under our supervision over a period of time. There has not been a case of tuberculosis in our boarding school for years. The decrease in the incidence of trachoma in the Tarbahar Primary School is remarkable. Five years ago about 70 per cent of the children were infected. This year only a few cases were found, most of them being in the first class. Many cases of endocarditis and other heart conditions have improved following tonsillectomies.

One of our most interesting schools is the one in Murhipar, a village ten miles from Bilaspur, where we have a large group of Christians. It was gratifying his year to see the concrete result of the hygiene lessons which are given daily in school. We have never found the children as clean and free from the ordinary skin diseases such as itch and ringworm. It is not easy to do follow-up work in such a group because the parents have not yet learned the value or need of preventive medicine.

Dr. Hope H. Nichoson.
Bilaspur, C. P., India.

The Word and the Wheatfield

I walked through our improved wheatfield at the mission station to show it to two old blue-smocked Chinese farmers. After looking over the field and getting my promise to save them some of the seed for next year, one of them introduced the subject of religion this way. He said, "You don't have to come out here and work in the field like this. Why do you grow this wheat here like this?" That old man and all the people in that countryside knew just as well as I did that the field of wheat was not my real reason. They knew quite well that in that field of wheat was a sermon which the missionary was preaching to them just as clearly as though he had taken for his text Jesus' words, "Go tell John, the hungry are fed," for that field of wheat showed the farmer how to double his income from his wheat crop and so feed the hungry families.

O. J. Goulter.

Postmen Honored In Mexico

It is the "Day of the Postman" or "Mail-Carriers' Day." In order to call the attention of all school children to the value of the services rendered by the faithful but humble postal employees, the government set aside this day and asked that the country join in doing honor to the postal workers.

This morning a host of public school children descended upon the Post Office to take flowers and greetings to the workers there, but Miss Valero, director of Colegio Ingles, thought of a better way. She had the children prepare a

program in honor of the postmen, and invited the latter to come to the school for a special fiesta in their honor. A score of them came; the governor sent his personal representatives; the Federal Director of Schools for this state came, with the Inspector of our Zone; the postmaster sent his personal representative. And the lowly mailmen felt themselves honored beyond their expectations.

And so it has been through the years that Colegio Ingles, guided by the ever watchful eye of Maria de Jesus Valero has served the church, the home, and the community just a little better and in a more effective way than others were doing it. Quick to take helpful suggestions from the missionaries and other educational authorities; keen in seeing the value of new programs and social movements; and with an administrative ability unusual in a Mexican woman, she has placed the school in the forefront of the educational work of this state.

HOWARD T. HOLROYD.

San Luis Potosi, Mexico.

Sewing Project for Southern Christian Institute

Three months after we entered the Senior department of the Highland Park Church School, Des Moines, Iowa, we talked over plans of work for the coming year and considered possible projects which we might undertake. The idea of making baby clothes to be sent to Southern Christian Institute to be distributed where the Institute felt the need was greatest, appealed to us the most.

We decided to meet once a week. Miss Genefrede Harris told us some interesting facts about the work President Long is doing in S.C.I. We became so interested in our work and got along so well that several from our church became interested and wanted to help where they could. The minister and his wife made arrangements for sewing machines for us and Mr. Knight would get them to us each week. Some of us got to thinking that the babies would soon grow up and would need other clothing. We secured new materials, mostly remnants, and started to work. We wanted all of our things to be nice and so we used new materials for everything we made. We borrowed patterns from one of our little friends in the church, and bought one or two.

So happy were we with our progress that we talked of it until more persons in our church heard of our project. The Sunday school superintendent asked us if we would display our layette and clothing at the Sunday School Council meeting. As we talked with our teacher about the display, we decided to have the officers make the speeches. Mary Sanquist, vice-president of the class, presided and told how the project was started; Margaret Hartsook, president, told how Southern Christian Institute was founded and of the work it is doing; Jane MacDonald, treasurer, told about the share croppers and of how the Institute is working among these people; Doris Allen, secretary, explained how the articles would be distributed.

When we started this project none of us knew a great deal about sewing, and even though we are not professionals yet, we all know a little more at least! The class enrollment has grown from six to thirteen.

JANE MACDONALD.

Continued Service in Time of War

It has been a great privilege to be your representative here for the Master during these troublesome times. These experiences prove so undeniably the worth of fellowship with Christ. For just such times as these were we sent forth. How the value of Christian character does stand forth and honor His name.

It has been a great surgical experience which I have had during these three months. As I have gone through the wards and counted the arms and legs which are still useful but which I know would have been amputated without my presence here, I am glad that I have had the opportunity to serve Him thus, and hope in Christ has been brought to the hearts of some. How that message of the gospel of the Savior does fit these times.

DR. G. L. HAGMAN.

Wuhu, China.

(Dr. Hagman is in charge of all surgery in a military hospital in Wuhu since the destruction of the Nantung hospital.)

In Memoriam

Mrs. Mary E. Taylor, January, 1938, Findlay, Ohio. Loyal charter member of First Church of Christ. Also life member of the missionary society.

Mrs. James Viley, January 27, 1938, Georgetown, Kentucky. Devoted and beloved member of the Newtown Christian Church and missionary society. Age 84.

Leonard G. Thompson, January 9, 1938, Los Angeles, California. Faithful member of the Figueroa Boulevard Christian Church, Los Angeles. Many years given to the ministry. Age 72.

Mrs. Sallie D. Davidson, December 6, 1937, Seattle, Washington. Faithful and influential member for fifty years of First Christian Church, Helena, Montana, and leader in missionary society for more than twenty-five years. Age 80.

Mrs. Elizabeth Cain, December 11, 1937, West Union, West Virginia. President of first missionary society at the Old Arnolds Creek Church. Church worker since age of fifteen. Age 78.

Mrs. Martha Caroline Hamlin, January 16, 1938, Decatur, Georgia. Faithful and active member of Decatur Christian Church and missionary society. Age 79.

Mrs. Flora L. Savage, January 20, 1938, Berkeley, California. Faithful member of First Christian Church. Over fifty years a member and regular attendant of the missionary society. Age 83.

Myra Ann Jennings Curtis, December 8, 1937, Greencastle, Indiana. Active member of Christian Church, charter member of missionary society in Greencastle. Age 90.

Mrs. R. O. Baker, October 11, 1937; Mrs. Ella Brubaker, November 19, 1937; Mrs. Lucy Lindsay, January 17, 1938; of Ashland, Ohio. Active members of Ashland Christian Church and its missionary society.

Hidden Answers

1. When and where will the next International Convention of the Disciples of Christ be held?
2. What is the purpose and plan for the "Brotherhood Dinner"?
3. Name some of the changes found in Africa by Mr. Yocum.
4. Describe the work carried on by Miss Florine Cantrell in Mexico.
5. Who was David Wang and what were his last words?
6. What is Kagawa's message to the readers of WORLD CALL?

Senior girls of Highland Park Church of Christ, Des Moines, packing box of clothing to be distributed by Southern Christian Institute

Helps for Leaders of Junior Groups

Guidance suggestions for the last two sessions of the unit entitled "Stories Jesus Told" are given herewith. Our foreign mission study for the year—"Peace on Earth"—is then introduced, the introduction to this unit and the adult leader's helps for the first two sessions appearing in this issue of WORLD CALL. Those groups who use the missionary units in their monthly sessions will need to file this material for future use. They will also have the added advantage of story and other materials on world peace which will be published in "Junior World", King's Builders' section during the next five or six months.—Mabel Niedermeyer.

March 6—The Good Neighbor

THE children's program material for this session was published in the February 6 issue of *Junior World*. The February issue of WORLD CALL carried the leader's helps for your own use.

March 13—Two Kinds of Helpers

In addition to hearing a new parable today, the Juniors should be encouraged to think increasingly about the meaning of parables, where they come from, why they are told. Dramatization is suggested as one way of getting into the spirit of these stories.

You will note that you will lead the discussion concerning the story of the parable to be read in today's service. Help your Juniors to see the pictures of these two kinds of helpers who are represented in this story—those two servants who were faithful to their master by doing what they were able to do for him during his absence, and the one who did not use the ability he had, but who rather made excuses for himself and the fact that he had done nothing. If the Juniors did not notice it, call attention to the fact that the Master did not expect all his servants to do equally well, for they were not all equally able. But he praised the one who had earned only two talents for him just as much as he did the one who had earned five for that servant had tried equally hard, and had been equally faithful. Likewise He was displeased with the third servant, not because that servant was not capable as were the other two, but because he refused to try to do what he could have done, blaming his Master for his failure. Be sure the true meaning of this parable is clear to your children.

Your Juniors may need your help in planning their dramatization of one of the parables. Help them to see the importance of studying the instructions together and of planning their work well before they begin the actual work of dramatization.

March 20—The Story of the Two Sons

This is the last session of the unit on Jesus' parables. Plenty of time should be allowed for discussion and for finishing up any work not yet completed.

You will want to check with the worship committee to be sure they are ready for this part of today's service.

Be ready to give guidance to the discussion of the story parables presented in the early part of the session. Make sure that the children have understood the meanings of the stories.

As you lead the discussion of the story of the two sons, make it very clear that Jesus was praising the son who said "no" and then went to work in his father's vineyard because that son was sorry for his refusal and tried to make amends for his bad conduct. Of course it would have been better had this son done his father's bidding without first refusing, but Jesus was trying to show his listeners that it is better to right a wrong that we have done than to fail to fulfill our promises to do the right. In order to make this parable more clear to your Juniors, be ready to give them an example of present-day conduct that parallels this story, and encourage them to tell of similar incidents.

Peace On Earth

By Mary C. Odell

Previewing This Unit of Study

IN these days when our international horizons are threatened with the possibilities of future wars, it is most important that Christian leaders and teachers assume more responsibility than in less troubled times for its prevention. Jesus devoted a large part of his life and service to teaching and promoting the cause of peace and good will among men. In view of his attitude we can picture his concern for the world of today, with so many of its people saturated with selfishness, prejudice and hatred. It is only through Christian efforts and Christian agencies that Jesus' principles of love will rise above those causes and conditions which again are warning us of war.

With distance losing its meaning the world of today cannot afford to harbor ideas of prejudice and jealousy. Rapid transportation and communication are sounding the keynote of cooperation. We are everyman's neighbor, and everyman is our neighbor. Our dependence upon each other makes it necessary that we develop favorable and appreciative attitudes toward people of various races and cultures.

In a study of the attitudes of Junior boys and girls toward people of other races, it has been found that there exist, even in children of this age, a great many unjustified prejudices, caused mostly by adult influence, which if allowed to remain will grow into anti-Christian attitudes that will foster and condone war. It is our task and the purpose of this unit to try to create a sympathy and tolerance toward the ways in which others differ from ourselves and from each other, and an awareness and appreciation of the cultures of other nations as expressed by their music, art, religion, sports, industry and social customs.

It is encouraging to know that throughout the world there are people and agencies working for world peace, and that these are becoming more effective in putting world issues upon a Christian basis. It will be part of our task in directing this unit to become familiar with some of this work and to learn how we can contribute to it.

Experiences of Juniors—

So much of what our Juniors know about this subject of peace is negative that we may do well to consider unfavorable experiences first. Their attitudes and ideas will be based upon such experiences as: hearing war talk, admiring war heroes, playing war and gangsters; reading about war and preparedness in daily papers; seeing war memorials and taking part in celebrations; hearing about or sharing in local racial and social problems.

Some possible positive experiences which Juniors may have had are: studying other peace units; being under the influence of peace-minded leaders; learning about world cooperation; having friends of other nations and races; learning of the contributions of other races to our well-being; studying Jesus' principles of unselfish living.

Desired Outcomes for the Unit—

Through the study of this unit we hope to bring about an understanding of the Christian's responsibility in carrying out Jesus' principle of good will in the world of today; knowledge of ways in which groups and persons have worked for and are working for peace; a desire to be among those definitely committed to working for peace; satisfaction in working as a group and as individuals to promote a feeling of good will between themselves and a group from another nation.

Some Organizations Which Promote Peace—

Committee on World Friendship Among Children, 297 4th Avenue, New York, New York.

National Committee on Cause and Cure of War, 1624 Grand Central Terminal, New York, New York.

Friendship Press, 150 Fifth Avenue, New York, New York.

National Council for Prevention of War, 532 17th Street, N. W., Washington, D. C.

American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

Emergency Peace Campaign, 20 South 12th Street, Philadelphia, Pa.

(Note: Addresses where given before will not be repeated. N.C.P.W. refers to National Council for Prevention of War.)

Peace Stories

"The Young Revolutionist," by Pearl Buck. (Selected stories)

"Song of the Knots." *Cease Firing*

"The Feast of Cherries." *The World of Friendly Children*

"Christ of the Andes," Anna P. Hannum.

Committee on Peace and Service, Philadelphia Yearly Meeting of Friends. 154 N. 15th Street, Philadelphia, Pa. Price 5 cents

Collections of Peace Stories

Folio of Stories, National Council for Prevention of War
Children's Story Garden. Anne P. Broomell. $1.50
Children's Story Caravan. Anne P. Broomell. $2.00
More World Stories Retold. Wm. James Sly. $2.00
Through the Gateway. Florence B. Boeckel, N.C.P.W. 75 cents
Peace Crusaders. Griscom. $1.50
Makers of Peace. Marion C. Armstrong, Methodist Book Concern. 25 cents
Cease Firing. Winifred Hurlburt. $1.50
Story Books of Houses, Clothes, Food, Transportation. Maud and Miska Petersham. $2.50
Peter and Peggie Go Around the World. Gates and Huber. 49 cents
The Twins Series. Lucy Fitch Perkins
Books of other lands from the ten cent store

Books for Study by Leaders and Juniors

Educating Children for Peace. Imogene M. McPherson. $2.00
Learning About War and Peace. Imogene M. McPherson. $1.00
Broken Guns. Eleanor Holston Brainard. 50 cents, $1.00
A Junior Teacher's Guide on World Peace —(Based on *Broken Guns*). 25 cents
Around the World With the Children. Carpenter
Our World at Work. National Council, Episcopal Church, New York, N. Y. 10 cents
The Power of Non-Violence. Gregg. $2.50
Educating for Peace. Lobingier. $1.50
The Unknown Soldier Wakes and Walks Again. McCalley. Church of the Covenant, 1764 N Street, Washington, D. C.
One Hundred Poems of Peace. Clark and Garrison, 200 Fifth Ave., New York, N. Y.
What Shall We Do About War? Eddy and Page. New York, N. Y. 15 cents

Pictures, Posters, Maps

"The Whole Earth Is Every Child's Home." (Poster) N.C.P.W.
"Portfolio of World Heroes." Twelve separate posters, 10"x15", suitable for framing, 50 cents per set. 15 cents extra for packing. N.C.P.W.
"Christ of the Andes." N.C.P.W. 8 cents
"Children from Many Lands." A set of ten posters of different countries. National Child Welfare Association. 70 Fifth Avenue, New York. $1.00
"Goodnight Prayer." A picture. Same address
"Hope of the World." A Copping Picture
"Picture Map of the World." Friendship Press. 50 cents
"Peace Landmarks." Twelve card pictures of famous treaties and peace monuments. 25 cents. N.C.P.W.

Other Helpful Materials

Portfolio on World Peace. N.C.P.W.
Games of Many Lands. N.C.P.W. 10 cents
"Packet of Materials from Junior Red Cross." Washington, D. C.
Let Us Teach Peace. A bibliography of stories, worship material, etc. Federation of Churches, 71 West 22nd St., New York. 10 cents
The 15th Annual World Wireless Message of the Children of Wales. A pamphlet telling of "Good Will Day," the "World's Children's Day." Welsh National Council of the League of Nations Union, 10 Museum Place, Cardiff, Wales.

Planning the Unit—

In making ready to guide the unit, the adult leader will want to become acquainted with as much source material as possible. It will also be necessary to discover how much material, suitable for the Junior's own use, can be assembled. If a public library is available do not overlook its possibilities in supplying material.

It is suggested that different committees have a large share in the work of presenting this unit. These will include a room committee, a worship committee, a record committee and an activity committee. If a Junior leader is appointed for each week, he should see to it that all committees are working smoothly and in harmony with the plans of each other. In consultation with the adult leader he should build the week's program, deciding when the devotional committee shall have charge, what part of the period shall be given to work, and what the remainder of the program shall be. For this last the discussion suggestions given each week and the stories and factual material in the children's program materials may be used.

Activities—

1) *Taking a Trip Around the World*—The purpose of this enterprise would be to get acquainted with the children of other countries and to learn how they live. The study would need to continue throughout the five sessions of this unit. Materials needed: Geographies, magazines, travel booklets and pictures showing life in other lands. Books from the bibliography, such as *Story Books of Houses, Food, Transportation; Peter and Peggie Go Around the World;* The Twins Series. Pamphlet, "Around the World—A Project in Human Geography," from the N.C.P.W. Handwork materials such as twigs for fences and trees, moss for grass, old kid gloves for Indian wigwams, paraffin for icebergs, ivory soap for igloos, rocks touched with Kalsomine for mountain peaks and molding clay for making various objects, a globe or map of the world.

After talking over the countries of the world the group might decide on an itinerary and choose certain countries to visit, the number depending upon the size of the group. The entire group may be divided into sections, each of which will build a scene on a table or the floor, illustrating some phase of life in that country. One group may want to make a German village, another a Chinese scene, another a Pueblo Indian village, and so on, according to their interests. The Juniors themselves will need to hunt for information, while the activity committee will scout around for other materials.

2) *Making a Book of Peace Heroes*—The purpose of this activity would be to learn something of the men and women who have promoted the cause of peace, and their influence upon the world.

3) *Making a Peace Book*—This can be made an interesting and worth while enterprise, involving many interests. One group may choose to hunt for newspaper clippings on peace activities. Another may write essays on the work of The League of Nations, World Court, and other agencies promoting peace. A few may collect stamps showing the thought of peace. Still others may make illustrations for the book or collect pictures of peace activities.

4) *Carrying out "Activity Suggestions" included in the Children's Special Packet on World Peace.* (Price 25c. The United Christian Missionary Society.)

This Unit of Study and Other Materials—

These program materials are one of three pieces of material which are available for this foreign mission study. *Broken Guns* and the accompanying teachers guide is the interdenominational study book for Juniors on this theme, and our *Children's Special Packet on World Peace* deals more specifically with the present conditions in the Far East. The former may well serve as a source book for the discussions of this unit, and the materials in the packet can be introduced to give specific information concerning our work in China and Japan in view of the present conditions.

March 27—Good Will to Men

This session is planned to motivate the group to think about peace and to prepare them for a more detailed study of the subject. It is hoped that from the first session the Juniors will conclude that quarrels among themselves or among nations are not worth while.

Meet with the Junior leaders and the members of the committees to discuss the entire unit as it is presented in the "Preview" above. Help them to understand the scope of this study, and to bring together as many of the source books and materials as you can. Discuss the contents of the *Children's Special Packet* and *Broken Guns* so that they may see the relationship between these materials. Make both of these pieces of literature available to the members of your group. Make arrangements for any letters to be written for other materials which you want from the peace organizations.

Give guidance to the various committees as they seek your help.

April 3—The Price of Good Will

Last week's discussion and activity should have made the group aware of the necessity for practising good will. This week your Juniors should face seriously what the refusal to fight may mean to individuals and nations.

Today you will want to help the Juniors to face the fact that good will often can not be achieved without some cost. Is this cost as great as the cost of fighting? Which method gives the better results? Juniors are not old enough to reach very mature conclusions on such complicated questions as are suggested here, but on the other hand they are now forming attitudes that will be difficult to change later, and they should be helped not only to look at this question honestly but to build the habit of looking at all sides of a difficult problem.

You will probably decide to guide today's discussion yourself, and you will want to check on the work of the committees to see that all is going well, and to work with the Junior leader in planning and conducting his program. Should you be asked to tell the story in the worship service, and the one suggested is not available, you may tell the story of the baptism and temptation of Jesus and his determination to lead a life of service and good will.

Station UCMS Broadcasting

DAVID A. BYERLEE, missionary at Bolenge, Africa, has been in the hospital at Ntondo for an operation. He is recovering nicely, however, and is expected to be back in Bolenge by February 20 for the missionary conference.

After an illness of nearly three years, Mrs. Fannie Holder, mother of W. R. Holder, national director of church maintenance, died at her home in Roanoke, Alabama, on February 12.

Mrs. Allen Wilson, wife of the state secretary for Alabama, died on January 26 in Birmingham, Alabama. For many years prior to their going to Birmingham, Mr. and Mrs. Wilson lived in Kentucky, Mr. Wilson serving as secretary of that state.

After sixteen years of continuous service as director of Christian education for the South Pacific area embracing southern California and Arizona, Wayne A. Neal has resigned from the directorship, his resignation to take effect September 1. Mr. Neal's plans for the future are not announced.

Mr. and Mrs. Allen Huber, who recently returned to the Philippine Islands, are working on the survey of the churches in the Tagalog district for six weeks, and then they plan to go north. Their present address is Vigan, Ilocos Sur.

Miss Jessie Trout, missionary in Japan, expects to come to Canada on vacation soon as a gift from her friends and relatives. Mrs. Searle Bates who has been staying with Miss Trout in Japan during the crisis in China, expected to leave sometime after Christmas, making her way back to Shanghai.

Miss Leta May Brown, missionary in India, has been elected to take over again the editorship of the Hindi Nursing Journal. She is now located in Kulpahar and has a new bicycle of which she will make much use in her ministry of nursing in and around the village.

A daughter, Joy Ellen, was born to Dr. and Mrs. Paul Slater, on January 18. The Slaters are missionaries to China but are making their home in St. Louis, Missouri, while here on furlough.

We regret to learn of the death of C. D. Poole, Enid, Oklahoma, on January 19. Mr. Poole is the father of Miss Edna Poole, now in Africa in missionary service.

Miss Margaret Hopkins has recently been appointed young people's secretary of the Kentucky Woman's Christian Missionary Society, giving part time to clerical work in the state office. Miss Hopkins is a graduate of Transylvania and the College of the Bible and has had considerable experience in the Kentucky Young People's Conferences and World Fellowship Meets.

During the winter months, Mrs. T. T. Swearingen and son, Robert, are living in McAllen, Texas, with the hope that Robert will completely recuperate from the mastoid operation he had last spring. Dr. Swearingen reports that much progress has already been made.

On January 20, Miss Genevieve Brown of the missionary education department of the United Society, received word of the death of her mother, Mrs. Abbie Brown of Ottumwa, Iowa. Mrs. Brown had been ill only a short time.

Mrs. Virginia M. Clarke sailed on the SS. "Queen Mary" from New York on February 23 to return to Bolenge, Africa.

Miss Goldie Ruth Wells, who has been under the doctor's care for several months, is now teaching one class in the Congo Christian Institute and is thus gradually resuming her regular duties.

Eale, one of the Africans, recently said in regard to Miss Georgia Bateman's return to Bolenge: "She is the one who saves our lives. If it had not been for her I would have lost both my wife and baby."

The missionary register in the February issue of WORLD CALL indicated that Miss Hattie Mitchell would leave Africa about March 3. She will arrive in New York around April 15.

Mrs. Amelia L. Kampe, mother of Edward C. Kampe who was associated with the United Society until his retirement last year, passed away on February 2 in Indianapolis. She was buried in Spring Grove Cemetery, Cincinnati.

Another of the headquarters family was affected recently by the passing of J. O. Richardson on January 10. Mrs. Richardson is a secretary in the circulation department of WORLD CALL. Her husband had been ill for several months.

Dr. George V. Moore, professor of religious education in the College of the Bible, Lexington, Kentucky, has been appointed to membership on a committee to study ministerial education by means of extension. This committee is one of the commissions of the American Association of Theological Schools which includes about sixty-five of the leading seminaries in the United States and Canada. The task of the committee will be to study, report and make recommendations to the American Association of Theological Schools. Dr. Moore is already chairman of a committee of seven representing the seminaries of the southeastern part of the United States who hold membership in the Association.

Dr. William J. Wright, of Texas, died January 31 at his home in Houston. During the years 1906-1909, Dr. Wright served as corresponding secretary of the American Christian Missionary Society. He has been a prominent Disciples of Christ minister, lecturer and writer.

From Jackson, Mississippi, came the message that the father of Henry A. Stovall, principal of Hazel Green Academy, Hazel Green, Kentucky, had passed away. Mr. Stovall was in Indianapolis at the time the word was received, February 5.

Location of China Missionaries

The following addresses of China missionaries are the latest received by the division of foreign missions of the United Society at the time this magazine goes to press.

HONGKONG, Phillips House, Kowloon
Dr. and Mrs. R. F. Brady.
Mrs. Edna Gish.
Mr. and Mrs. Edwin Marx.
Miss Katherine Schutze.
Mrs. Lewis S. C. Smythe and children.

HOFEI, via Wuhu, China
Mr. and Mrs. C. A. Burch.
Miss Wenona Wilkinson.
Miss Lyrel G. Teagarden.
Miss Grace Young.

KULING, via Kiukiang, Kiangsi Province, China
Miss Nancy A. Fry (on staff of the Kuling Community Hospital).

Mrs. Geo. L. Hagman (librarian for the Community Library, 15 F Azalea Heights).

NANKING, Kiangsu, China
Miss Minnie Vautrin, Ginling College.
James H. McCallum.
Lewis S. C. Smythe.
M. Searle Bates.

NANTUNG
Miss Vincoe Mushrush.

SHANGHAI
Mrs. J. H. McCallum and children.
Miss Margaret Lawrence and Elizabeth Burch O'Hanlon.
Mrs. M. Searle Bates and son.

WUHU, Anhwei Province, China
Miss Cammie Gray, Wuweichow, via Wuhu.
Dr. Geo. L. Hagman (helping with surgery in hospital).

FURLOUGH
Miss Lois A. Ely, Dr. D. S. Corpron and family, O. J. Goulter and family, Miss Stella Tremaine, Dr. Paul R. Slater and family, Mr. and Mrs. C. H. Plopper, Miss Laura L. Major, Mr. and Mrs. W. W. Haskell.

Notes From the Benevolent Homes

THE widow of one of the pioneer preachers of Disciples of Christ entered the Florida Christian Home for the Aged at Jacksonville on December 28, declaring it was "the best Christmas present of my life." She is Mrs. Ida L. Withers, of Green Bay, Virginia, whose husband, R. E. Withers, preached for many years in Virginia. Mrs. Withers is 78 years old and, since the death of her husband twenty-four years ago, has been making her own living, serving recently in the dining halls of William and Mary College, Virginia. She has been a loyal and active member of the church since she was 11 years old.

Two deaths occurred recently in the Florida Home. Mrs. Anna Bonney, 81 years old, who entered the Home in 1935 from Brownsburg, Indiana, passed away on December 11, and Mr. Jesse Summers, 84 years old, died on the first day of the New Year. Mr. Summers entered the Home with his wife in 1930 from Indianapolis, Indiana. Mrs. Summers died in 1934.

The Christmas offering for the Benevolent Homes of the brotherhood maintained through the National Benevolent Association promises to show a substantial increase over the Christmas offering of last year. The total receipts for December, $46,407.72, show an increase of $5,869.70 over the December receipts of last year, and an increase of $13,698.50 over the December offering of two years ago. Incomplete reports from the Homes concerning the January receipts indicate that they will show a gain over the previous January, while the January receipts direct to the N. B. A. office are about $2,000 in excess of the same month's receipts last year.

Worry, want and insecurity took their toll at the Illinois Christian Home for the Aged in Jacksonville recently when William Farrington, aged 83, passed away. Mr. Farrington was received into the Home with his wife, aged 80, only two weeks previously. They had been in dire need, and the relief of finding a haven of refuge, coupled with the infirmities of age, was too much for the aged man. They entered on January 5, and were just getting adjusted to life in the Home when Mr. Farrington took suddenly ill and passed away on January 19.

Miss Elizabeth Smith, 79 years of age, died at the Emily E. Flinn Home in Marion, Indiana, also on January 19. She had been in the Home for seven years, coming from Milroy, Indiana, where she was a life-long member of the Christian Church.

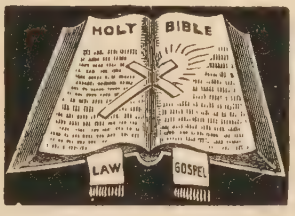
BETHANY GRADED LESSONS

— Teach —

WHOM — Boys and Girls; Young Men and Women

HOW — By the same method that Jesus used; Centering teaching upon the life needs of the ones being taught

WHAT — The Bible; How to use it most effectively in applying its teachings to life



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Missionary to Japan Dies

As we go to press, word is received that Percival A. Davey, former missionary to Japan, died at the Research Hospital, Kansas City, February 9. The funeral took place at his home in Buckner, Missouri, February 12. Alexander Paul attended the service representing The United Christian Missionary Society.

Mr. Davey began his missionary career in 1899. He is an Australian by birth. He received his collegiate education in Transylvania and the College of the Bible. On his first furlough he married Miss Marian Benson of Melbourne, Australia. He had charge of the Koishikawa church in Tokyo and taught a Bible Class in the Oriental College.

Indianapolis Men Boost WORLD CALL

Left to right: Dr. Harold Jones, John Jenks, Dr. S. Grundy Fisher, Mrs. Nina Eaton, Herbert Albertson, Harry Ice, Glen Lacey.

AN INNOVATION in Woman's Council programs at University Park Christian Church, Indianapolis, Indiana, was the one given on January 19, 1938. It was an evening dinner meeting and the husbands and sons of members were invited to enjoy the meal and to conduct the program. The chairman for the evening was Doyle Zaring, president of the church board and of the Indianapolis Junior Chamber of Commerce. Mrs. L. Madge Smith, National WORLD CALL Secretary, was an honored guest and spoke briefly.

The number featuring WORLD CALL was in the nature of a panel discussion of 1937 WORLD CALL news and information, participated in by five of the younger men and their pastor, Dr. S. Grundy Fisher. A huge painted beaver-board dial held copies of the year's magazine, arranged clock-wise and as a number was mentioned the single hand (operated by unseen, if sometimes uncertain, man-power) pointed to that month's copy. Only twelve features were mentioned, and but briefly, but so interested was each man in what he had to say that a like interest was created in the audience whose response was made in terms of several new subscriptions to Mrs. Nina Eaton, the church's WORLD CALL Secretary.

Some comments made later by these young business and professional men follow:

Dr. Harold Jones, dentist: "I like WORLD CALL because it gives an unbiased opinion on affairs of our own country and of other countries we are interested in. It also supports worthy projects, as any magazine published by the Disciples should."

Herbert Albertson, with U. S. Veterans' Hospital: "WORLD CALL is very interesting and educational and should be read from cover to cover. I am very much interested since I started to read it."

Harry Ice, attorney, president Indiana Junior Chamber of Commerce: "I miss reading very few copies. The magazine is improving."

John Jenks, traveling engineer: "WORLD CALL should be in every home and read by every member of the family."

Glen Lacey, director of personnel, Armour & Co.: "WORLD CALL is newsy and up to the times."

Books Received

AT THE PARIS PEACE CONFERENCE, by James T. Shotwell. The Macmillan Company. New York. Price $4.00.

WORLD CHAOS OR WORLD CHRISTIANITY, by Henry Smith Leiper. Willett, Clark & Company. Chicago. Price $1.50

JESUS—A SISTER'S MEMORIES, by George William Gerwig. Roycrofters. East Aurora, N. Y. Price $2.50

THE MISSIONARY EDUCATION OF ADULTS, by John Leslie Lobingier. Missionary Education Movement. New York. Cloth $1.00; paper 60 cents

CHINA THROUGH A COLLEGE WINDOW, by William G. Sewell. Friendship Press. New York. Price $1.00

STORIES OF THE PROPHETS AS TOLD TO THEIR FRIENDS, by R. Barclay Moon. Cokesbury Press. Nashville. Price $1.25

SPARROWS AND MEN, by Dr. Clark J. Forcey. Fortuny's. New York. Price $1.50

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I was born_____ (Month) _____ (Day) _____ (Year)

I am married_____ single_____

(Survivor's name)_____ was born_____ (Month) _____ (Day) _____ (Year) and is married_____ single_____

Her (his) address is_____

Name_____

Date_____ Address_____

Annuity rates vary with the ages as follows: from 35-44 the rate is 4%; from 45-49 it is 5%; from 50-69 it is 6%; from 70-79 it is 7%; from 80 and up it is 8%.

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Please send me, without obligation, your booklet WC-13 entitled "A Gift That Lives".
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*City*_____ *State*_____

Victorious Faith

(Continued from page 29)

attained the "Victory through Faith," Miss Mary Thompson and Miss Mattie Burgess.

But the hours of those seven days were not all spent in spiritual feasting. Much work had been planned and was carried through, committee meetings and business sessions; resolutions and recommendations; elections and appointments; all in the spirit of a Faith Victorious to further the spread of His kingdom in India.

There was time for fun, too. True to our ancient and honored custom, the recently returned from furlough missionaries were welcomed back to India, and our one new missionary and our visitors were duly welcomed. It could not be said that we gave them a warm welcome, for it was extremely cold in Jubbulpore that week. We sat around the tables in the dining shed that night with our heaviest clothes on and most of us wrapped in steamer rugs. On this occasion all those going home on furlough were bid farewell and also asked to "hurry back."

Over and over again one person or another was heard to remark on our sadly and steadily lessening numbers. But though cold and lessened numbers could sadden us and subdue our usual exuberance for a time, yet it could not discourage us, for we have set our faces *toward the mark* and *we press on,* confident of that *victory that hath overcome the world, even our faith.* Oh, Victorious Faith!

H. L. Pickerill Honored

THE *Michigan Handbook,* 1937-1938, which was presented by the Student Religious Association to all members of the class of 1941, is the official handbook (Volume L 1) of the University of Michigan. The *Handbook* this year bears on the first page a picture of H. L. Pickerill with the following statement:

"In recognition of his earnest service as a friend and counselor of students at the University, this book is respectfully dedicated to the Reverend H. L. Pickerill, Campus Minister (Church of Christ Disciples)."

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1937, to December 31, 1937, Compared with July 1, 1936, to December 31, 1936.

	UNDESIGNATED AND SPECIFIC GIFTS[2]		DESIGNATED GIFTS[3]	
	1936-37	1937-38	1936-37	1937-38
Churches	$114,751.73	$114,059.73	$ 7,158.63	$ 8,361.30
Bible Schools	47,576.07	48,001.43	563.78	907.57
Christian Endeavor Societies	945.27	701.41	298.50	283.57
Woman's Missionary Societies[1]	128,982.33	89,698.94	968.73	177.47
Councils[1]		46,755.00		679.66
Young Matron's Missionary Societies[1]	2,978.41	3,674.37		
Guilds[1]	7,629.60	8,258.85	12.05	18.50
Circles[1]	2,856.25	2,828.85	8.00	101.20
Triangles[1]	791.43	851.17		
Children's Missionary Organizations[1]	878.00	869.76		
Unified Young People's Groups	93.76	127.85	17.00	47.75
Unified Children's Groups		41.60		
Individuals	8,108.55	6,123.33	6,147.47	8,544.40
Grand Totals	$315,591.40	$321,992.29	$15,174.16	$19,121.42
[1] Missionary Organizations' Total	$144,116.02	$152,936.94	$ 988.78	$ 976.83

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.
Total gain in undesignated and specific gifts, $6,400.89.

"That These Shall Not Have Died in Vain"

(Continued from page 28)

nurses home and to sew in the hospital. She was so kind and polite that she was given the job of sitting near the guest room to direct visitors to the proper place and to give information to strangers who came there. From her meager income, she always gave more than she could afford to the Lord and His service, and was always happy in serving others.

Two of the Nurses were trained in our hospital: Miss Chang Chu Seng graduated from Tsung Ing before entering the training school from which she graduated in May of this year. Hsu Yao had been with us for almost three years. Chu Yung Luan had come to us only recently.

I could not write of the lives of these friends and not mention the O. P. D. orderly, Chen Wu. He, of all the hospital servants, was the most liked and the most faithful to his work. Everyone respected and honored him though he had only a humble position. His faithfulness will not soon be forgotten.

Those who gave their lives "in line of duty," except the servants and patients, were Christians and ardent workers in our Church Community—some of them valuable leaders, all of them with hope for service. Their lives can never be replaced and their work can never be finished—lives cut short by the injustice of war; destroyed because the world has not yet learned what Jesus taught two thousand years ago that love and love alone can save the world. It is our privilege, in honor of those who lost their lives and as a memorial to their sacrifice, to give of what we have to rebuild the work there, as in the immortal words of Lincoln, "That these dead shall not have died in vain"; and paraphrasing further—that the Christian work under God shall have a new birth, and the work will go on to a bigger and more complete victory. We must face forward, and as David Wang with his last conscious breath encouraged his friends with "Don't be afraid! Don't be afraid!" we will rebuild the material things, and lo! the spiritual will also be rebuilt.

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The Last Page

Little Things

Little typhus germs can kill a saint. Little defects of character can shut off a man from supreme usefulness. Little bursts of anger destroy confidence in one, for they are witnesses of lack of control. On the other hand, a little self-control shows a conquered spirit. A little smile brings cheer to some lonely one. A little patience wins a turbulent soul. Pray for little graces—kindness, gentleness, courtesy — that lighten life's burdens for others—R. P. ANDERSON, in *Australian Christian.*

While on a trip visiting outstations in the Belgian Congo, testimonial meetings were held by Miss Ward and Miss Alumbaugh. Each person was asked to tell one Christian act he had done during the year. A young mother said:

"I haven't done anything especially 'Christian' like the other folks. All I've done was to take care of my family, cook for my husband, take care of him when he was sick, keep my children clean and bring them to God's House."

Knowing the husband, the missionaries decided that this mother had a life-sized job and had really done many Christian acts.

"Alvays I haff de bad luck."

"Vas de matter?"

"Medicine advertised half price and I can't get sick."

Friendship

It's a satisfying feeling
Just to know that you're my friend,
That no matter what's the trouble
Upon you I can depend.
For the world is full of sorrow
And Life's path is full of stones
And a fellow's only comfort
Is the few real friends he owns.

You're so comforting and soothing
When my heart is full of aches
And your way of sympathizing—
What a change in me it makes!
When you grasp me by the hand
Then my troubles start to mend
And it's then I'm mighty thankful
That I claim you as my friend.

It takes more than words to tell it,
I can never make you know
All the good that you have done me
When I've hoed my roughest row.
But I'll keep on a-trying,
Keep a-trying to the end,
For my life has been much sweeter
Since I've had you for a friend.

—SELECTED.

In one of the school classes in Congo, a six-week's test in composition asked for an imaginary conversation. One boy was supposed to have said this to his younger brother:

"Brother, have you been to the hospital today to rub on itch medicine?"

Younger brother: "No-o-o, it smells too bad."

Older brother: "If you don't go you won't get anything to eat today."

Younger brother: "Well, all right, I'll go."

Pat and Mike were watching some bricklayers at work one day, and Pat asked:

"Say, Mike, what is it that holds the bricks together?"

"Sure," said Mike, "that's aisy. It's the mortar."

"Never a bit of it, said Pat, "that kapes them apart."

State Pride

California is not the only state that prides itself on its wonders.

A tourist was enjoying the wonders of California, as pointed out by a native. "What beautiful grapefruit," exclaimed the tourist as they passed through a grove of citrus trees.

"Those are lemons, my friend," explained the guide. "They're a bit small this year due to the dry season."

"And what are those enormous blossoms?" asked the tourist.

"Just a patch of dandelions," replied the guide.

Presently they reached the Sacramento River. "Ah," said the tourist, grasping the idea, "somebody's radiator is leaking."

A Birthday Tribute

On the occasion of the sixty-fifth birthday of Mrs. C. E. Benlehr, of Jhansi, U. P., India, Miss Leta May Brown wrote the following tribute to her:

Three score years and five—
Goodness sakes alive!
How the years
It appears,
Before we hardly know it
For you scarcely show it
Fairly fly to arrive
At three score years and five.

Can't believe it true
Just to look at you,
Seems to me,
None can see
Of years the faintest trace,
On your sweet and gentle face.
Dignity, grace and patience there
Are what I see, dear lady fair.

Five years and three score
And yet many more
May Heaven send
To you, dear friend,
May health and joy ever bless you,
No sad, ill wind caress you,
But sunshine play on you alway,
God's guidance yours each day.

My World Task

WHAT IS MY SHARE OF THE WORLD TASK OF CARRYING THE GOSPEL TO THE NATIONS?

I can *pray* for the work.
As I pray for myself and my friends, and for our needs, I can include a petition for the world task.

I cannot pray without *learning.*
If I am in earnest in my praying, I must soon face questions about the field for which I pray.

I cannot pray without *giving.*
Every prayer brings the desire to help answer it.

I cannot pray without *telling.*
I may never preach from a pulpit; I may never make a public address; but I must tell the story.

I cannot pray without *going.*
If God wants me to go in person He will open the way.
If the doors remain closed, I can still go.

As I pray—I go in spirit to touch the field with power.
As I study—I go in thought to dwell among the people and learn to love them.
As I give—I go in actual labor, made possible by my gifts.
As I tell—I may go, through the lives of other people in the same processes of praying, learning, giving and telling.
This is my share of the world task.

—AUTHOR UNKNOWN.

A Definite Experience of Faith and Consecration Is Our Heritage

April = May = June

The Upper Room

Every Christian owes more to the past than the fact of a Christ who is our divine Lord. The experiences of redeemed men are our most precious heritage. In their hearts and lives have been demonstrated the evidences of the saving grace of the Son of God.

On May 24th more than 10,000,000 Methodists throughout the world are commemorating the Aldersgate experience of John Wesley, in which he uttered those words cherished by evangelical believers the world around, "I felt my heart strangely warmed."

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"Did not ou... burn within u... while He opene... us the scripture... Luke 24: 32.

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